THE

FUNERAL

OF THE

MASS,

OR

The MASS dead and buried without hope of Resurrection.

Translated out of *French*.

EDINBURGH,

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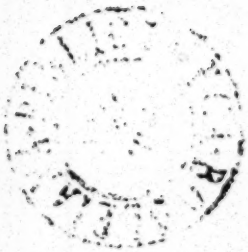

To the Right Honourable the Earl

OF

SHAFTESBURY,

Lord High

Chancellour

OF

ENGLAND, &c.

MY LORD,

I Could not without injustice, have dedicated this Book to any but your Lordship, because, as there is no Person to whom I

am ſo much obliged, ſo there is no member of either Houſe of Parliament that hath ſo freely and generouſly owned the Proteſtant intereſt. As for my Obligations to your Lordſhip, becauſe they are too great to be expreſt, it is my duty to take all occaſions of expreſſing my thankfulneſs for them, and therefore I take this occaſion to proclaim my thankfulneſs to the World. As for your Lordſhips late owning the Proteſtant intereſt in the Houſe of Peers, it was ſo eminent, and accompanied with ſuch zeal & courage, that

that (next under GOD, and the King) your Lordship may deservedly be stiled the chief asserter and promoter of it, and consequently the asserter and promoter of the interest of *England*. For the interest of the Protestant Religion, and the interest of this Kingdom, are so interwoven, that the welfare or the ruine of either, is the welfare or ruine of both. Now being obliged by your Lordship, both as an *English* Protestant, and also more particularly in my private capacity, I beseech God to grant that your

life may be long and proſperous, your Memory and Poſterity honourable, as long as the Sun and Moon ſhall endure, and your Soul and Body eternally happy, when Time ſhal be no more. To this Prayer I ſhall only add, that I am unfeignedly,

My Lord,

Your Lordſhips Moſt affectionate honourer, and moſt humble Servant,

S. A.

THE

THE PREFACE.

The Author of this Piece was one Monsieur de Rhodon, *Philosophy Professour in the Royal Colledge at* Nismes, *a City of* Languedoc *in* France, *where it was written. But as soon as it was Printed, it was Suppresst by the Command of Authority, prohibiting all persons to keep any of them, upon I know not what severe penalties, and such Copies*

as could be found, were publickly burnt by the Hangman, about 1660. *Whereupon the poor Gentleman for fear of being condemned to keep company with his Books, was forced to fly to* Geneva, *where he not long after dyed. These severities of our Adversaries bring to my remembrance what a learned and ingenious* Frenchman *once told me*, viz. *that this small Tract hath more netled their party, than any one piece that ever was extant in* France *since the Reformation of Religion there. Whether that be a mistake I know not, but this I dare affirm, that though many*

many famous men of that Kingdom have, in the memory of this Age, written very ſmartly againſt the Romiſh *hereſies, yet there is not one of them whoſe perſon and writings have had ſuch hard meaſure. Whence it appears that our Author (his very enemies being judges,) hath made good what he undertook,* viz. *he hath deſtroyed that great* Diana *the Maſs, & hath alſo, by way of prevention, deſtroyed all the Arguments made uſe of by the* Romiſh *Doctors for the reſtoring and re-eſtabliſhing of her: which he hath ſo well performed, that to this very day, not one*

of them hath dared so much as to attempt to revive her, by answering his book: so that here you may see her laid in her grave, without hope of resurrection; and therefore the Book may very fitly be termed, The Funeral of the Mass; *and consequently the Funeral of* Romish *heresies and idolatries, as the Author well observes. For the truth is, the Mass and the* Romish *Religion are almost convertible terms, so that if the former be destroyed, the latter must vanish into its first nothing: and therefore our Author having destroyed the Mass, hath destroyed the*

thing called Popery too. As for the monstrous absurdities and blasphemies which flow from this one Romish *doctrine of the sacrifice of the Mass, they would fill whole volumes; but I shall content my self to say that the* Mass *consists of more gross and abominable Superstitions, Phanaticisms, and Idolatries, than ever have been believed or practised by the most ignorant Pagans. What the tenets of the* Romanists *are, and what their practices have been in reference to Protestant* Magistrates *and people, woful and sad experience hath sufficiently taught the*

world

world. I shall only add, that they are as pernicious to our bodies, and estates, as their heretical Doctrines, and idolatrous Services are to our Souls. And consequently to introduce Popery into this Kingdom would be an act as unpolitick as Antichristian, as hath been demonstrated in that incomparable piece, entituled, The established Religion in opposition to Popery. *But because (I know not by what strange infatuation or enchantement, or rather by what wonderful judgement of God) this monstrous, absurd, and destructive (shall I call it) Religion prevails amongst*

amongſt us, I thought good to Engliſh and Print this ſmall Treatiſe, as the beſt Antidote againſt Popery (the Holy Scripture excepted) that ever I read; and for ought I know, it is not inferior to the beſt of this kind, that ever was yet extant: to which opinion the harſh uſage it hath had from our Adverſaries, as aforeſaid, doth certainly give no ſmall Teſtimony. But *I know that the holy Scripture it ſelf cannot profit, except God be pleaſed to give his bleſſing, much leſs can this Book; and therefore, I earneſtly beſeech him that he would make it proſperous*

rous and successful for the good of Souls; and if any shall receive benefit by it, I desire them to give him all the glory, and then I shall think my self infinitely recompensed for my pains in translating it.

The

The Contents of the Chapters.

CHAP. I.

1 Concerning the Exposition of these words, *This is my Body.*

CHAP. II.

2. *Concerning the Exposition of these words,* He that eateth my flesh, and drinketh my blood hath eternal life. My flesh is meat indeed, *&c.*

CHAP. III.

3. *Against Transubstantiation.*

CHAP.

The Contents.

CHAP. IV.

4. *Against the real presence of Christs Body in the Host or consecrated wafer.*

CHAP. V.

5. *Against the adoration or worshiping of the Host.*

CHAP. VI.

6. *Against the taking away of the cup.*

CHAP. VII.

7. *Against the Masse.*

CHAP. VIII.

8. *Containing answers to the objections of the* Romish *Doctors.*

THE

THE FUNERAL OF THE MASS.

CHAP. I.

Concerning the Expoſition of theſe words, *This is my Body.*

THE Romaniſts are wont to tel us, that theſe words of Jeſus Chriſt *This is my Body*, are ſo clear to prove the Real Preſence of Chriſts Body in the Hoſt, and conſequently to prove Tran-

Transubstantiation, (or the substantial conversion of the Bread into Christs Body) that they are amazed we cannot perceive so manifest a truth: Against which I form this Argument: He that speaks contrary to the usage of all the World, and takes Words otherwise than all other men do, must without doubt, speak very obscurely: but if Jesus Christ by these words, *This is my Body*, had meant the real presence of his Body in the Host (as the Romish Doctors assert) and consequently had meant the substantial conversion of the Bread into his Body, he had spoken contrary to the common usage of all the world, and had taken the words otherwise than all other men do, which I thus prove. There was never any Author either sacred or prophane, that made use of such words as these, *This is my Body*, to signifie the substantial conversion of one thing into another; or to signifie the real presence of a thing immediatly after the pronouncing of them and not before. On the contrary there was never any man that di-

not use them to signifie, that the thing was already that which it was said to be. For example; When God the Father, speaking of Jesus Christ, said, *This is my beloved Son*; it is certain that Jesus Christ was the Son of God before God said it: and in common usage, it is never said, this is that, except the thing be so before it is said to be so. For example, We do not say this is *a Table*, before that, which we mean by the word, *this*, be a Table. Therefore it is contrary to the common stile of all Authors, as well sacred as prophane, and contrary to the common usage of all men, to make these words of Jesus Christ, *This is my Body*, to signifie the substantial conversion of the Bread into Christs Body, and the real presence of his Body in the Host immediatly after the pronouncing of them by the Priest, and not before. Seing then that Jesus Christ, when he said, *This is my Body*, did not speak contrary to the common usage of all the world; and did not take the words otherwise than all other men do, it necessarily follows, that

these

these words of Jesus Christ, *This is my Body*, do not signifie the substantial conversion of the Bread into Christs Body, nor the real presence of Christs Body in the Host immediatly after the Priest hath pronounced them, and not before. And this being so, the Romish Doctors must seek some other passages of Scripture than this, *This is my Body*, to prove such a conversion and such a presence and seing they can find none, I conclude, that such a conversion & such a presence, have no foundation in holy Scripture,

2. That which I have said concerning common usage, is founded on this reason, *viz.* because things must be before there can be any Image, Picture, or Representation of them, and consequently Images are after the things whereof they are Images: But words are the Images of conceptions, and conceptions the Images of things: therefore things are such before we can really conceive them to be such, and we conceive them to be such, before we can say they are such. Therefor

that which Jesus Christ held and gave to his disciples, expressed by the world, *this*, was his body, before he conceived that it was his body, and he conceived that it was his body, before he said, *This is my Body*; and consequently it is not by vertue of these words, *This is my Body*, that that which Jesus Christ gave to his Disciples expressed by the word *this*, was his body; but rather it is by blessing the bread, or thanksgiving that the bread was made the body of Christ, because it was made the Sacrament of it. Whence it follows that these words, *This is my Body*, must be expounded thus, *this Bread is my Body*, and these words *this bread is my Body*, must be expounded thus, *this Bread is the Sacrament of my Body*, which I prove thus.

3. A Proposition must be expounded according to the nature of the thing in question; for example, if a man pointing at the Kings person, should say, it *is the King*, the proposition must be expounded thus, *this is the Kings person*, because the Kings

Kings person is meant: But if a man coming into a painters Shop, & pointing at the Kings Picture, should say; *this is the King*, the Proposition must be expounded thus, *this is the Kings picture*; because here his Picture is meant. Even so, if Jesus Christ laying his hand on his breast, had said, this is my Body, we must without doubt have understood the Proposition concerning his real Body, and not concerning the Sign, or Sacrament of it; because his very body had been then meant, and not the sign or Sacrament of it: But JESUS CHRIST being about to institute the Eucharist, and to that end having taken bread, blessed it, and gave it to his Disciples, with these words, *Take, eat, this is my body*, it is evident that they must be understood of the Sacrament of his Body, and the proposition must be expounded thus, *this is the Sacrament of my Body*, because here the Sacrament of his body is meant. And seing a Sacrament is a visible sign of an invisible Grace, as the Council

ouncil of *Trent* saith, in its sixth Session, it is evident that this Proposition, *This is my Body*, being expounded by this, *this is the Sacrament of y Body*, may be expounded thus, *is is the sign of my body*; which I onfirm thus.

4. In these two propositions, *This my body*, *this cup is the New Testament in my bloud*, the word (*is*) must e taken in the same sense, because hey are alike, having been pronounced upon the same matter, *viz.* the ne upon one part of the Sacrament, nd the other upon the other part f it: and because of like things we ust give a like judgement. But in his proposition, *This cup is the New estament*, the word (*is*) is not taken or a real and transubstantiated beg; but for a sacramental and figificative being: because neither the up nor that which is in the cup, is anged into a Testament; neither it really and properly a Testament, t the Sacrament of the New Testaent. Therefore in this Propositi- likewise, *this is my body*, the word) is not taken for a real and tran-

subs

substantiated being, but for a sacramental and significative being: and consequently as this proposition, *this cup is the New Testament*, must be expounded thus; The Wine that is in the cup is the sign & Sacrament of the new Testament: so this Proposition *this is my body*, must be expounded thus, this Bread is the sign and Sacrament of my Body. Whence it follows, that in one single Proposition of Jesus Christ in the institution of the Sacrament of the Eucharist, *viz. this cup is the New Testament*, there are two figures, one in the word *Cup*, being taken for that which is in the cup, this is a figure called a *Metonymie*, whereby the thing containing is taken for the thing contained. The other figure is, that the cup is called the New Testament: this is also a figure called a *Metonymie*, whereby the sign is called by the name of the thing signified. And therefore the *Romish* Doctors are mistaken when they tell us, that all that Jesus Christ said when he instituted the Eucharist, must be taken literally and without a figure. But with

we must not imagine that JesusChrist spake obscurely, because he spake figuratively, these figures and manners of speech, being commonly and familiarly used by all the world.

5. But when we say that these words, *this is my body*, *this is my bloud*, must be expounded thus, this Bread is the sign and Sacrament of my Body, this Wine is the sign and Sacrament of my Bloud, we do not mean that the Bread and Wine are barely and simply signs of Christs body and Bloud; but we believe that the Bread and Wine in the Eucharist are signs that do exhibit the Body and Bloud of Christ to Believers; For when they do, by the mouth of the Body receive the bread and wine of the Eucharist, they do at the same time, by the mouth of the soul, *viz.* by Faith, receive the Body of Christ broken, and his bloud shed for the remission of their sins, as will be proved in the next Chapter.

6. Add hereunto this one Argument: When a man saith that a thing is such, if it be not such, during the whole time, which he imploys in say-

ing it is such, he makes a false Pro-
position. For example, When a
man saith that a wall is white, if it be
not white, during the whole time he
imploys in saying it is white, he
makes a false Propositon. But (ac-
cording to the *Romish* doctors) when
Jesus Christ said, *this is my body*, it
was not his body during the whole
time which he imployed in saying
this is my body; for they say, it was
his body afterward only: Therefore
according to the *Romish* Doctors, Je-
sus Christ uttered a false proposi-
on, which being blasphemous to
firm, we must lay down this for
foundation, that that which Jesus Christ
gave his Disciples when he said, *this*
is my body, was his body, not only
after he had said it, but also
so while he was saying it, and be-
fore he said it. And here we
have this advantage of those of the
Romish Church, that we believe the
truth of these words of Jesus Christ,
this is my body, much better than
they do; because they believe it in
one time only, *viz.* after he had said
it: but we believe it at three seve-
ral

times, *viz.* before he said it, when he was saying it, and after he had said it. But here some may object, that we must not take the words of our Lord in too rigorous a sense, and that in these words, *this is my body*, we must take the present tense for the next future, and then the sense will be this, this will immediatly be my body. To which I answer, that the *Romish* Doctors will have us take these words, *this is my body*, in the rigor of the literal sense, and then the Proposition is evidently false. I know that the present tense may be taken for the next future, as when Jesus Christ said, *I go to my Father*, *and to your Father*, *I go to my God*, *and to your God*: that is, I shall go speedily. But who can be so bold and ignorant as to affirm, that this speech is without a Figure, seing all Grammarians know that it is a Figure called *Enallage* of time? therefore the *Romish* Doctors must confess, that by their own Doctrine, this Proposition of Jesus Christ, *this is my body*, is either false or figurative; and that seing it is not false, it must be figurative, and

that the figure must be *a Metonymie* whereby the sign takes the name e the thing signified (as hath alread been proved) and not an Enallag of time.

CHAP. II.

Concerning the Exposition of thes words.

He that eateth my flesh, and drinketh my bloud hath eternal life. My fl is meat indeed, &c.

1. IN this Chapter I shall prove that Jesus Christ speaks of spiritual eating & drinking by Faith and not of a corporal eating and dri king by the mouth of the body. M first argument is this. When a m would satisfie his hunger, and quen his thirst, he eateth and drinketh th thing, which he hungers and thir after; because eating satisfieth hu ger, and drinking quencheth thirs But it is by Faith, that is, by bel

ing in Jesus Christ, that we satisfie the hunger, and quench the thirst which we have after Christ; for it is in the sixth of St. *John*, *He that cometh to me shall never hunger, and he that believeth in me shall never thirst*: Therefore it is by Faith or by believing, that we eat and drink Jesus Christ; and consequently the eating of Christs flesh, and drinking his blood is spiritual, and not corporal.

2. My second Argument is this: Jesus Christ saith, *He that eateth my flesh, and drinketh my bloud hath eternal life.* And *except ye eat the flesh of the Son of man and drink his bloud, ye have no life in you*, Joh. 6. But it is the spiritual eating and drinking by Faith that gives life eternal, and not the corporal eating and drinking by the mouth of the body; because many Reprobates (according to the very doctrine of *Rome* it self) do corporally eat the flesh, and drink the bloud of Christ, and yet shall not inherit eternal life.

3. The third Argument is taken from St. *Augustine*, and Cardinal *Cajetan*, who expound the words of

Jesus Christ as we do. St. *Augustine* in Book 3. of *Christian Doctrine*, speaketh thus, *to eat the flesh of Christ is figure, teaching us to partake of Christs passion, and to imprint in our memories with delight and profit, that Christ was crucified for us.* Card. *Cajetan* in his Commentary on St. *John 6.* saith, *To eat the flesh of Christ, and drink his blood, is faith in Christs death; so that the sense is this, if you use not the death of the Son of man as meat and drink, ye shall not have the life of the Spirit in you.* And having sufficiently proved his Exposition, he adds, *To eat and drink the Sacrament is a thing common as well to those that eat unworthily, as to those that eat worthily, but that which Jesus Christ here speaks of, is not common to both, for he saith, he that eateth my flesh, and drinketh my blood hath eternal life; he saith not, he that eateth worthily and drinketh worthily, but he that eateth and drinketh.* Whence it clearly appears, that according to the Letter, he speaks not of eating and drinking the Sacrament of the Eucharist, but of eating and drinking the death of Jesus Christ.

4. Now

4. Now that we may clearly understand this doctrine, we must consider wherein the life which Jesus Christ gives us, doth consist; for seing the flesh of Jesus Christ is meat to us, because it gives us life; it is evident, that if we know what life that is which Jesus Christ gives us, we must know likewise how Jesus Christ is meat to us, and consequently how we eat him. But to know what that life is which Jesus Christ gives us, we must consider what that death is in which we were involved, which is expressed by St. *Paul*, *Ephes.* 2. in these words: *When we were dead in sins and trespasses, God hath quickened us together with Christ: by grace ye are saved*; and consequently the death in which we were involved, consists in two things, first in the curse of the Law, which imports the privation of felicity, and the suffering of temporal and eternal punishment for our sins: Secondly it consists in an habitual corruption, whereby sin raigns in us; and therefore it is said, 1 *Tim.* 5. *The widow that lives in pleasure*

dead while she liveth. Also sins are called *dead works*, *Heb.* 10. So the life which Jesus Christ hath purchased for us, consists in two things. First, in deliverance from the curse of the Law by the pardon of our sins, as St. *Paul* tells us, *Coloss.* 2. *God hath quickened you together with Christ, having forgiven you all trespasses, blotting out the obligation that was against us*; which obligation proceeded from the Law, because it did oblige all the transgressors of it to a curse. Secondly, it consists in regeneration, or sanctification, whereof Jesus Christ speaking in *John* 3. saith, *Except a man be born again, he cannot enter into the Kingdom of God*: and St. *Paul*, Heb. 12. *Without holiness no man shall see the Lord.* Therefore seing that the life which Jesus Christ hath purchased for us, consists in the pardon of our sins, and in our regeneration, and sanctification, which ends in glorification; and that Jesus Christ is called meat in reference to this life, we must consider the means whereby Jesus Christ hath purchased these things

for

for us; and seing it is certain that his death is the means, by which he hath purchased pardon of sins, and regeneration, we must conclude that Jesus Christ is the food and nourishment of our souls, in regard of the merit of his death. But that Jesus Christ by his death hath purchased life for us, (that is justification, which consists in the pardon of our sins, and regeneration, which consists in holiness of life) appears by these passages of Scripture, *viz.* *we are justified by the blood of Christ, and reconciled to God by his death*, Rom. 5: *we have redemption by his blood, even the remission of sins*, Ephes. 1. *He hath reconciled us in the body of his flesh by his death, that he may present us holy, without spot, and blameless in his sight.* Col. 1. *We are sanctified by the offering of the body of Jesus Christ once for all*, Heb. 10. *Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it unto himself a glorious Church, &c.* *Ephesians.* 5. Therefore seing Jesus Christ hath purcha-

ſed life for us by his death, and that his fleſh and blood are our meat and drink (becauſe they purchaſed life eternal for us on the Croſs, *viz.* the remiſſion of our ſins and ſanctification, ending in glorification) it follows, that the action whereby Jeſus Chriſt is applyed to us for righteouſneſs and ſanctification, is the ſame by which we eat the fleſh of Chriſt, and drink his blood. But this action is nothing elſe but Faith, as the Scripture tells us: *Being juſtified by faith we have peace with God*, Rom. 5. *God purifies our hearts by faith*, Act. 15. *He that believeth hath eternal life*, Joh. 6. From what hath been ſaid I form this argument; That Action whereby we obtain remiſſion of ſins, and ſanctification, ending in glorification, is the ſame, whereby we have that life, which Jeſus Chriſt hath purchaſed for us by his death; becauſe that life principally conſiſts in the remiſſion of ſins, and ſanctification, as we have proved. But the ſpiritual eating and drinking by faith, and not the corporal by the mouth, is that action, whereby we obtain re-

remission of sins, and sanctification as we have also proved. Therefor the spiritual eating and drinking b faith is the action, whereby we hav that life, which Jesus Christ hat purchased for us by his death, an not the corporal eating and drin ing by the mouth. And consequen ly seing in St. *John 6.* a certain ea ing and drinking is spoken of, wher by we have that life which Jes Christ hath purchased for us by h death; it is evident, that a spiritu eating and drinking is there spoke of, and not a corporal.

5. From what hath been said appears, that when Jesus Christ said *my flesh is meat indeed*, &c. the figu falls upon the word, *meat*, which taken not for corporal but spiritu meat. The reason whereof is, that co poral food is that which is appoint for the nourishment of the body, as s ritual food is that which is appoint for the nourishment of the soul; that although corporal food be tak by the mouth of the body, yet th only doth not make it to be cor ral food, except it be taken for

no

nouriſhment of the body; other wiſe poiſon, medicine, a bullet, &c. which a man ſhould ſwallow, would be corporal food; which is abſurd to affirm. But the fleſh of Chriſt, which is pretended to be eaten in the Euchariſt by the mouth of the body; is not appointed for the nouriſhment of the body, becauſe that food which is appointed for the nouriſhment of the body is changed into the ſubſtance of the body: but the body of Chriſt is not changed into the ſubſtance of our bodies: Therefore the fleſh of Chriſt is not a corporal food, but his fleſh broken and his blood ſhed on the croſs is a ſpiritual food, which nouriſheth the ſouls of thoſe, who by a true and lively faith, do embrace this fleſh broken, and this blood ſhed; that is, who do wholly reſt and rely on the merit of his death and paſſion for obtaining mercy from God. And certainly, ſeing that the life which Jeſus Chriſt gives us by his death, is ſpiritual, that the nouriſhment is ſpiritual, that the eating his body and drinking his blood, is ſpiritual

(as

as hath been proved) it follows, that his flesh must be spiritual meat, and his bloud spiritual drink. And this flesh of Christ is incomparably better and more truly meat indeed in regard of its effects, than corporal food can be; because it doth better, and more perfectly nourish the souls of Believers then corporal food doth their bodies; this being corruptible food which gives temporal life only; but that spiritual and incorruptible food which gives life eternal.

6. I conclude this Chapter with this consideration, When a doctrine is proposed which is pretended to be divine, and that passages of holy Scripture are alledged for the proof of it, if it oppoleth, or seems to oppose sense and reason, and to include contradictions; and that a more suitable and rational sense can be found out for those Passages, so that all these inconveniencies and contradictions may be avoided, there is nothing more just then that we should embrace that probable and rational sense, & reject that doctrine which oppoleth sense and reason

and seems to imply contradictions: But the doctrine of the real presence of the Manhood of Jesus Christ in the Host, and the transubstantiation of the Bread into his Body, is repugnant to sense and reason, and seems to include divers contradictions; (*viz.* that a humane body is in a point without any local extension, that a body may be in divers places at one and the same time, that the Bread and Wine are changed into the Body and Bloud of Christ which were before; that accidents may be without a subject, *&c.*) And the passages that are impertinently alledged to prove such a presence, and such a change, have a sense very commodious and rational, for the avoiding all these contradictions, as appears in this and the former Chapter, where I have very rationally expounded those two passages which the *Romish* Doctors impertinently make use of for this subject. Therefore they ought to embrace that commodious & rational sense which we have given them; and to reject the doctrine of the real presence of the

the body of Jesus Christ in the Host, and the doctrine of Transubstantiation.

CHAP. III.

Against Transubstantiation.

1 TRansubstantiation is the substantial conversion of the Bread and Wine into the Body and Bloud of Christ, which I destroy by divers Arguments; the first whereof is this.

In every substantial conversion, that thing into which another thing is converted is always newly produced. For example, when seed is converted into an animal, that animal is newly produced; when Jesus Christ turned the water into wine, the wine was newly produced, &c. But the Body and Bloud of Christ cannot be newly produced in the Sacrament of the Eucharist. Therefore the Bread and Wine are not substantially converted into the Body and Bloud of Christ in the Sacrament of the Eucharist. The second proposition, *viz.* the

that the Body and Bloud of Christ cannot be newly produced, I prove thus: That which is newly produced receives a new beeing; because to produce a thing, and to give it a beeing, is one and the same: But the Body and bloud of Christ cannot receive a new beeing, which I prove thus; A man cannot receive that which he hath, while he hath it, and therefore he cannot receive a being while he hath a beeing; for as it is impossible to take away a beeing from that which hath no beeing; soit is impossible to give a beeing to that which hath a beeing already: and as you cannot kill a dead man, so you cannot give life to one that is living. But the body and Bloud of Christ have and alwayes will have a beeing; Therefore they cannot receive one, and consequently cannot be reproduced in the Eucharist.

2. My second Argument is this. In every substantial conversion, that thing which is converted into another is destroyed. For example, When the water was turned into wine, the water was destroyed: But in the Sacrament of the Eucharist the Bread

Bread and Wine are not deſtroyed by the conſecration; which I prove thus: In the celebration of the Euchariſt, there is breaking, giving, eating and drinking after the conſecration, as appears by the very practice of our Adverſaries, who after conſecration, break the Hoſt, and divide it into three parts, give nothing to the Communicants but conſecrated Hoſts, and eat and drink nothing but what was conſecrated: But the Scripture ſaith, that in the celebration of the Euchariſt, Bread is broken, that Bread, and Wine are given, and that Bread is eaten and Wine drunk, as appears by theſe following paſſages. St. *Paul*, 1 *Cor.* ſaith, *The bread which we break, is it not the communion of the body of Chriſt?* and 1 *Cor.* 11. St. *Mat.* 26. St. *Mark* 14. and St. *Luke*, 22. it is ſaid, that *Jeſus Chriſt took bread, brake it and gave it*; and St. *Mark* 14. and St. *Matth.* 26. Jeſus Chriſt after he had participated of the Sacrament of the Euchariſt, ſaith, *I will drink no more of this fruit of the Vine*: And 1 *Cor.* 11. *As often as ye eat this bread and drink this cup. Let a man examine him-*

himself, and so let him eat of that bread, and drink of that cup.

3. Secondly, When Jesus Christ said to his Disciples, *Drink ye all of this*, St. *Matth.* 26. that is, drink ye all of this cup, either he commanded to drink of a cup of Wine, or of a cup of Bloud. If he commanded them to drink of a cup of Wine, then it follows that they drank nothing but Wine, because it is certain that they obeyed Jesus Christ; for it is said, St. *Mark* 14. that *they all drank of it.* Or if he commanded them to drink of a cup of Bloud, then it follows, that the Wine was already changed into his Bloud, because it is not probable that Jesus Christ said to them, Drink ye all of this cup of Bloud, and yet that it was not a cup of Bloud, but a cup of Wine. But when Jesus Christ said, *Drink ye all of this*, he did not speak to them of a cup of Bloud, for the Wine was not then converted into Christs Bloud, because (according to our Adversaries) it was not changed untill Jesus Christ had made an end of uttering these following words, *for this*

my bloud. But he uttered these words, *Drink ye all of this*, before he uttered those, *for this is my bloud*; because a man must utter a proposition before he can give the reason of it.

4. Thirdly, When a thing is converted into another, we cannot see the effects and properties of the thing converted, but only of that into which it is converted. For example, when the seed is changed into an animal, we can see no more the effects and properties of the seed, but of the animal only; and when Jesus Christ turned the water into wine, the effects, properties and accidents of the Water were no more seen, but of the Wine only, *&c.* But in the Eucharist we cannot after the consecration, perceive the effects, properties, accidents, or parts of the body and bloud of Christ; but we see there all the effects, properties, and accidents of Bread and Wine: Therefore in the Eucharist the Bread and Wine are not converted into the Body and Bloud of Christ. And the truth is, if that which appears

appears to be Bread, and hath the effects, accidents, and properties of Bread, be not Bread, but Christs body cloathed with the accidents of Bread; then it may likewise be said, that they that appear to be men, and have all the effects, properties and accidents of men, are not men, but horses cloathed with the accidents of men.

5. The fourth Argument is this: In every substantial conversion there must be a subject to pass from one substance to another; for then it would be a Creation, which is the sole action that doth not presuppose a subject. But in the Sacrament of the Eucharist, after the consecration there is no subject; because according to our Adversaies, there remains no subject; for, as they assert, the accidents of Bread and Wine remain without any subject at all: Therefore in the Sacrament of the Eucharist there is no substantial conversion.

6. The fifth Argument is drawn from hence, That Transubstantiation destroys the nature of accidents thus; That doctrine which asserts

hat accidents are not accidents
ut substances, destroys the nature
nd essence of accidents, because it
s impossible that an accident can
e a substance. But the doctrine of
Transubstantiation asserts, that acci-
dents are not accidents, but that
hey are substances, which I prove
hus; That doctrine which asserts,
hat accidents are not inherent, but
hat they subsist of themselves, doth
ssert that accidents are not accidents,
ut that they are substances, because
nherence is the essential difference
of an accident, and subsistence the
ssential difference of a substance.
But the doctrine of Transubstantiati-
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herent, but that they subsist, which
prove thus; That doctrine which
sserts, that accidents may be with-
ut a subject, doth assert that acci-
dents are not inherent in a subject,
ut that they subsist by themselves:
But the doctrine of Transubstantia-
on asserts, that accidents may be
ithout a subject, *viz.* the accidents
Bread and Wine without any sub-
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ain them, for by transubstantiati-

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Wine is gone, and their accide
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lives, and be real substances, which is impossible: Therefore they exist in something else actually, *viz.* in the substance of the Bread and Wine, and consequently the substance of the Bread and Wine remains after the Consecration, and so there can be no Transubstantiation.

7. The sixth Argument is drawn from this, That Transubstantiation destroys the nature of Sacraments, because every Sacrament is a visible sign of an invisible Grace, as the Council of *Trent* saith in *Sess.* 6. and every sign relates to the thing signified, so that we must speak of signs and Sacraments, as of things relating to something else. But all relative things have, as it were, a double beeing, *viz.* an absolute beeing, which is the natural beeing of the thing, and a relative beeing, whereby it relates to something else. For example, In a man that hath begotten a child, we consider his absolute and natural beeing as he is a man as others are, and his relative beeing, whereby he is a Father, and is distinguished from other men that have no children,

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and so are not Fathers. So in the Sacrament of Baptism, the sign, *viz.* the Water, hath an absolute and natural beeing, *viz.* its cold and moist substance, whereby it is water as other waters are; and a relative, sacramental, and significative beeing whereby it is the sign and Sacrament of Christs Bloud, and differs from other waters that are not imployed for this sacred use. Even so in the Sacrament of the Eucharist, the Bread and Wine, which are the signs, have their natural and absolute beeing, *viz.* their substance whereby they are Bread and Wine, as other Bread and Wine, which we commonly use, and their relative, sacramental, and significative beeing, whereby they are the Sacrament and Signs of the *Body* and *Bloud* of Christ, and differ from all other Bread and Wine that is not thus imployed. To this I add, That it is impossible the relative beeing should be without the absolute, because a relative cannot be without its foundation. For example, It is impossible to be a father without being a man; to be

qual without quantity, *&c.* and this being granted, I form my Argument thus, That which takes away the natural beeing from Signs and Sacraments, destroys their nature and essence: because the relative and Sacramental beeing, cannot be without the absolute and natural, as hath been proved. But the doctrine of Transubstantiation destroys the natural beeing of the *Bread* and Wine, which are signs and sacraments of Christs *Body* and *Bloud*; for by Transubstantiation, the whole substance of the *Bread*, and Wine is destroyed: Therefore the doctrine of Transubstantiation destroys the nature and essence of Sacraments.

8. To this Argument our Adversaries answer, that in the Eucharist the *Bread* and Wine are not signs, because by the consecration they are destroyed as to their substance. But some of them say, that the signs are the accidents of the *Bread* and Wine, others say, that the *Body* and *Bloud* of Christ contained under the accidents of the *Bread* and Wine, are the signs of the *Body* and *Bloud* of Jesus Christ crucified; Lastly, others

say, that neither the accidents of the bread and wine only, nor the body and bloud of Christ only, but the body and bloud of Christ, together with the accidents of the bread and wine, are the signs of the body and bloud of Jesus Christ crucified. Therefore, seeing the doctrine of Transubstantiation doth not destroy the natural beeing of Christs body and bloud, nor the natural beeing of the accidents of the bread and wine, they maintain that the doctrine of Transubstantiation doth not destroy the nature and essence of *Sacraments.*

9. To this I reply, That neither the accidents of the bread and wine only, nor the body and bloud of Christ only, nor the body and bloud of Christ together with the accidents of the bread and wine, are the true signs of Jesus Christ crucified; but the bread and wine only which I prove thus:

First, In *Sacraments* there ought to be an analogy and similitude between the sign, and the thing signified, as our adversaries confess, and particularly Cardinal *Bellarmine* Book 1. of the *Sacrament*, chap.

n theſe words, *The fourth thing requir-*
d in a ſacrament, is, that the ſign ſhould
have ſome ſimilitude and analogy with
he thing ſignified. And he quotes
St. *Auguſtine* in *Epiſt.* 23. to *Boniface*
peaking thus, *If Sacraments had not*
ome ſimilitude of the things whereof
hey are Sacraments, they could be no
acraments: But in the Sacrament
of the Euchariſt, neither the acci-
dents of the bread and wine, nor
he body and bloud of Chriſt, whe-
her joyntly or ſeverally, have that
imilitude and analogy to the thing
ignified which is required, but only
he bread and wine in ſubſtance; be-
auſe that which is principally ſig-
ified, and repreſented by the ſigns
n the Sacrament of the Euchariſt, is
he nouriſhment of our ſouls in the
opeof eternal life: for as Baptiſm is
he Sacrament of our Regeneration
nd ſpiritual birth; ſo the Euchariſt
the Sacrament of our Spiritual
ourishment, as Cardinal *Ballarmine*
onfeſſeth in *Book* 3. *of the Euchr*
riſt, chap. 9. and in *Book* 4. 19.
ſaith, *that the Sacrament of*
e Euchariſt was ordained to pre-
rve ſpiritual life, which cannot be re-

presented and signified, but by sign
which can nourish our bodies; for th
analogy and similitude consists in this
that as the signs have vertue to nou
rish our bodies for the preservatio
of temporal life, so the things signi
fied have a vertue to nourish our sou
in the hope of eternal life. But nei
ther the accidents of the bread an
wine, nor the body and bloud o
Christ, whether several, or joynt
with the accidents can nourish ou
bodies, (nourishment being essen
tially the conversion of aliment int
the substance of a living body,) an
it is certain, that neither the acci
dents of bread and wine, nor the bo
dy and bloud of Christ, whether se
parately, or joyntly with them, ca
be converted into our substance, bu
only the substance of Bread and wine
and other aliments which we take
therefore neither the accidents o
the Bread and Wine, nor the body
and bloud of Christ, whether se
parately, or joyntly with them, are
the true signs; but the bread and
wine only, which being the ordi
nary nourishment of our bodies, do
represent to us the spiritual nourish
ment

ment of our souls by the body and bloud of Christ, received by Faith.

10. Secondly, The Council of *Trent* in *Session* 13. commands, that the Sacrament of the Eucharist shall be adored with *Latrie*, which according to our adversaries, is the soveraign worship due to God only. But the accidents of the Bread and wine ought not to be adored, because they are creatures, and that God only must be adored: therefore the accidents of the bread and wine are not the Sacrament of the Eucharist.

Thirdly, A Sacrament is a visible sign of an invisible grace, as the Council of *Trent* defines it in *Sessions* 6, and 13. But in the Eucharist, the body and bloud of Christ are not visible: Therefore in the Eucharist the the body and bloud of Christ are not the signs.

Lastly, I say, that in every Sacrament the sign relates to the thing signified: and Relation is alwayes between two different things; because nothing relates to it self, and consequently nothing can be both the sign and thing signified. But the body and bloud of CHRIST,

are the things signified: therefore the Body and bloud of CHRIST are not the signs. And it is to no purpose to say, that Jesus Christ in the *Mass* is the sign and figure of himself on the Cross; for Jesus Christ whersoever he is, is one and the same yesterday, to day, and for ever. And therefore, Jesus Christ not being different from himself, cannot be relative to himself, nor the sign of himself.

Other reasons which are usually alledged against Transubstantiation, will be more properly mentioned in the next Chapter.

CHAP. IV.

Against the real presence of Christ Body in the Host or consecrated wafer

THe *Romish* Doctors affirm, That immediatly after the Priest in the celebration of the Mass hath pronounced these words, *this is my body*, the body of Christ is really present in the host, and that it is whole and entire in every part and point of the host;

host: which doctrine I destroy by these following Arguments, the first whereof is this.

2. If a thing be created in a place, either it must be produced there, or must come, or be brought thither from some other place; for it is impossible to find out a third way of putting any thing in a place. And the Romish Doctors have hitherto been able to invent but one of these two wayes of putting Christs Body in the Host, the *Jacobines* telling us, that it is brought thither from some other place, and the *Jesuites* that it is produced there. But the body of Christ can neither come, nor be brought thither into the host, nor can it be produced there: therefore the body of Christ is not in the host.

3. First, The body of Christ cannot come, or be brought into the host from any other place, because it can come from no place but Heaven, being no where but in heaven. But Christs body neither comes, nor is brought from heaven into the host; which I prove thus: when a body comes, or is carried from one place to

ther, it must leave its first place. For example, if a man would go from *Paris* to *Rome*, he must leave *Paris*: But the body of Jesus Christ never leaves heaven; for *the heavens must contain him untill the time of the restitution of all things, Acts* 3. Therefore Christs body neither comes nor is brought from heaven into the Host. Besides, it is impossible that Christs body should come or be brought into the host, without passing through the space that is between heaven and earth where the consecrated Hosts are; because, a man cannot passe from one extream to another, without passing through the space that is between them. But the space that is between heaven and the earth is too vast to be passed through in a moment, (for these Doctors will have it, that immediatly after the pronouncing of these words, *this is my body*, the body of Christ is brought into the host.) Moreover, it must in a moment be in all the heavens, and in all the airs between the highest heaven, and this earth where the hosts are, (because a man cannot passe through a place without being there) and then it would

would have three sorts of existence at once, *viz.* one natural and glorious existence in heaven, one sacramental existence in the host, and one airy existence in the air. But seing all these things are absurd, we must conclude, that Christs body neither comes nor is brought into the host.

4. Secondly, Christs body cannot be reproduced in the consecrated Host, because a thing that is produced already, cannot be produced again without a preceding destruction; for as a dead man cannot be killed, nor that be annihilated, which is annihilated already; so neither can that be produced which is produced already, nor that receive a beeing which hath one already. This common conception of all men is founded upon this principle, That every action, whether it produceth or destroyeth a thing, must necessarily have two distinct terms, the one called in the Schools, *terminus a quo*, that is, the term from which the thing comes; and the other *terminus ad quem*, that is, the term to which it comes. But according to this principle, that cannot be annihi-

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lated which is so already, nor that receive a beeing which hath one already; because the term from which it should come, would be one and the same thing; contrary to the Maxime already laid down, *viz.* that the terms of action must necessarily be distinct, and that one of them must be the negation or privation of the other.

5. Here perhaps it may be objected, That by Transubstantiation the substance of Christs body is not newly produced, but only a new presence of him in the place where the substance of the bread was. But to this I answer, that in all substantial conversions and actions, a new substance must be produced, as in accidental, a new accident must be produced. But Transubstantiation (according to the *Romish* Doctors) is a substantial conversion; Therefore by Transubstantiation a new substance must be produced. And seing that the new presence of Christs body in the place where the substance of the bread was, is not a substance, but an accident of *Category* which the Philosophers call *ubi*, it is evident that

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by Tranſubſtantiation, the preſence of Chriſts body only is not produced in the place where the ſubſtance of the bread was; and ſeing that the ſubſtance of Chriſts body is not produced there (as hath been proved in the preceeding number) we muſt conclude, that there is no tranſubſtantiation nor real preſence of Chriſts body in the Hoſt. This inſtance doth alſo deſtroy the addu-ction of Chriſts body into the Hoſt, which hath been already refuted in number 3.

6. My ſecond Argument is this. In a true humane body, ſuch as Chriſts body is, there is ſomething above, and ſomething under, right and left, before and behind; for the head is above the neck & the neck above the ſhoulders, the ſhoulders above the breaſt, the breaſt above the ſtomach, the ſtomach above the belly; the belly above the highs, the thighs above the legs, &c. But all the World knows, that in a point there is nothing above, under, right or left, before or behind. Therefore Chriſts body is not in a point, and conſequently it is not in every point, or part of the Hoſt. To

This I add, that the quantity and greatness of Christs body is nothing else but it's length, breadth, and thickness, which cannot be in a point. Lastly, The quantity of Christs body is nothing else but its extent, as we all know; & a body is extended when it hath its parts one without another, that is, they are not one within another, as all the *Jesuits* expound it. But the doctrine of the presence of Christs body in the Host, puts all its parts one within another, because it puts them all in a point. Therefore such a doctrine takes away its extent, & consequently its quantity.

7. My third Argument is this. To move, and not to move at the same time; to be cast and not to be cast at the same time; to be in a point, and not in a point at the same time; to occupy a place and not to occupy it at the same time, are contradictory things.

But if the body of Christ were in divers consecrated Hosts, it would move and not move at the same time. For example When a Priest carries a consecrated Host to a sick person the body of Christ which is pretended to be in it, moves with the Host;

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for it leaves the altar, and goes with the Priest towards the sick persons house, and at the same time the body of Christ. which is pretended to be in the other Hosts that remains on the altar, moves not; and so the same body of Christ at the same time moves and moves not, which is a contradiction. Seing then it is impossible, that one and the same body, at one and the same time, should move and not move, it is likewise impossible that Christs body should be in divers Hosts at the same time.

In like manner, it Christs body were at the same time in heaven, and in the Host it would be eaten and not eaten at the same time; for it would be eaten in the host by the Priest, & at the same time it would not be eaten in heaven. Also it would be in a point and not in a point at the same time, for in the host it would be in a point, and in heaven it would not be in a point at the same time: Therefore, seing it is impossible that one and the same body at one and the same time should be eaten and not eaten, should be in a point and

not

not in a point; it is also impossible that Christs body should be both in Heaven and in the host at the same time.

8. The fourth Argument is this: Two relatives are always different, as the Father and Son, the Husband and the wife, *&c.* and relation is always between two things that really differ; as the equality between two Ells, the resemblance between two Crows, *&c.* In a word, nothing can have relation to it self, but whatsoever hath relation must necessarily have it to something else, as appears by the definition of Relation: but to be distant, is a relative, and not an absolute term; for when we conceive an absolute term, we conceive but one thing, as when we conceive a Crow; but when we conceive a relative term, we necessarily conceive two things. For example, We cannot conceive a Crow to be like, without conceiving something else to which it is like. Seing then we cannot conceive a thing to be distant, without conceiving something else from which it is distant, it is evident, that to be distant is a relative term, and

and that distant things are relatives, and consequently really different. Whence I form this Argument: Relative things are really different; as hath been proved: but the body that is at *Rome* is distant from that which is at *Paris*, by reason of the space of about 300 leagues that is between those two Cities; and the body that is in the highest heavens, is distant from that which is upon earth, by reason of the many thousands of leagues that are between heaven and earth: therefore, the body that is at *Rome* is different from that which is at *Paris*; and that which is in heaven, is different from that which is upon earth; and consequently one and the same body cannot be at the same time at *Rome* and at *Paris*, in Heaven and upon earth; else one and the same body might be distant and different from it self, which is a contradiction: therefore, seing Jesus Christ is not distant, and different from himself, it follows, that he cannot be at the same time in Heaven and in the host, nor at the same time in the consecrated hosts at *Rome* and at *Paris*.

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9. But perhaps it may be said, that a body being at the same time in two distant places, is not distant from it self, but that the places only are distant; and therefore that Christs body in heaven is not distant from it self in the Host, but it is the places only, *viz.* heaven and earth (where the Host is) that are distant. To this I answer, that it is only the distance of places that makes the distance of things existing in those distant places. For example: the reason why *Peter* that is at *Rome* is distant from *Paul* that is at *Paris*, is not because they are two things really different, else they would be always distant even when they are in one bed together, (for they are always really different) but all the reason of their distance is, because they are in two distant places. Seeing then (according to our adversaries) that Christs body is in two different places at once, *viz.* in Heaven and in the Host, at *Rome* and at *Paris* in divers hosts; it follows that Christs body is distant and different from it self. And seeing it is impossible that it should be distant and different from it self, it is evident that it cannot be in two distant places,

at once: and consequently not in heaven and in the *Host*.

10. Besides, suppose that *Peter* could be at *Rome*, and at *Paris* at once; and that *Peter* that is at *Rome* should have a mind to go to *Paris*, and should go accordingly; and that the same *Peter* that is at *Paris* should have a mind to go to *Rome*, and should go accordingly; it is certain that *Peter* would draw near to himself, and meet himself. But things that draw near to each other, must of necessity have been at a distance before; and therefore, if a body draws near to it self, it is certain that it was distant from it self before. And hereupon I would fain ask our Adversaries, whether, when *Peter* should meet himself, he would let himself passe, or not? & if he should let himself passe, whether *Peter* going to *Rome*, would step aside and give way to himself going to *Paris*, or else the contrary? but if he should not step aside and give place to himself, I would ask whether he would hinder himself from passing, or not? and if he should not hinder himself from passing, whether he would passe

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thorow himself, and so make another *Janus* with two faces, *&c.* Whatsoever answers they shall make to these Questions, must (I am sure) be very absurd and rediculous.

11. The fifth Argument is this: It is a perfect contradiction, that a body should be one and not one: but if Christs body should be at the same time in heaven, and upon earth in the host, it would be one and not one, for it would be one by our Adversaries own confession, and it would not be one; which I prove thus: That a thing may be one, it must neither be divided in it self, nor from it self, as appears by the definition of Unity; and it is certain that nothing is divided or separated from it self; but if Christs body be at the same time in heaven and upon earth in the host, it will be divided, and separated from it self, that which is in heaven being divided and separated from that which is upon earth, because it is not in the space between both.

12. Here again it may be objected, That a body in divers places is divided from it self locally, because

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the places in which it is, are divided; but not entitatively, because it is still one and the same entity of body. To which I answer, 1. That entitative division (which is nothing else but a plurality of beeings, or a plurality of things really different) is no true division, for then the three divine Persons which are really different, would also be really divided; and the body and soul of a living man which do really differ, would also be really divided. 2. I say, That if a body be divided and separated from bodies which it toucheth, it is also divided and separated from bodies which it doth not touch; and if a body be divided and separated from bodies to which it is near, it is also divided and separated from bodies that are far distant from it; but especially the division is true, when between two, there be bodies of divers natures, to which there is no union. Therefore, seing that between Christs body, which is really in heaven, and the same body which is pretendedly upon earth in the consecrated Hosts, there be divers bodies of divers natures, to which it is

not

not united, it is evident by our Adversaries own doctrine, that Christs body is really divided and separated from it self. And seing it is impossible it should be separated from it self, it is also impossible that it should be in heaven and in the Host at the same time. 3. I say that local division takes away entitative division, and things that are divided locally, are also divided entitatively; that is, they are also really different; else no reason can be given why two glasses of water taken from the same fountain, are really different, seing these waters are like in all things, except in reference to place; and there can no reason be given, why the Ocean is not one single drop of water only, reproduced in all places occupied by the Ocean, except it be, that one drop of water cannot be reproduced in all those places; but if it be possible, then Reason obligeth us to believe that it is really so, because God and Nature do nothing in vain; and it is in vain to do that by many things, which may be done by one thing: and if it be really so, then it follows,

That

That all the Sea-battles that ever have been, were fought in one drop of water, and many thousands of men have been drowned in one drop of water, and all people since *Adam* have drunk but one drop of water, which things are absurd & ridiculous.

13. The sixth Argument is this: Jesus Christ as he is man, cannot be in divers places at once, if another man cannot be so too, because Jesus Christ, as he is man, *was made like unto us in all things, sin only excepted*, as the Apostle to the *Hebrews* observes. But another man cannot be in divers places at once; for example, *Peter* cannot be at the same time at *Paris* and at *Rome*, which I prove thus; it is impossible that *Peter* should be a man and no man at the same time: But if *Peter* could at the same time be at *Paris* & at *Rome*, he might at the same time be a man & no man which I prove thus. He that may at the same time be both dead & alive, may, at the same time be a man & no man; because he that is alive is a real man, and he that is dead is no real man, but a carcass: But if *Peter* could at the same time be at *Paris*

and

and at *Rome*, he might be both alive and dead at the same time; for he might be mortally wounded at Paris and die there, and at the same time not be hurt at *Rome*, but alive and making merry there. Besides, Peter might be divisibly at *Paris*, and he indivisibly at *Rome* (as Christs body according to our Adversaries, is indivisibly in heaven,) and indivisibly in the host: but if at *Paris* (where he should be divisibly) his head should be cut off, he would die, and cease to be a man; and at *Rome* (where he should be indivisibly and in a point) his head should not be cut off, and so he should remain at the same time a living and real man, which is a contradiction. In a word, Peter might be at *Paris* in the midst of flames, and be burnt and reduced to ashes, and consequently should die, and be no man; Whereas at the the same time he might be at *Rome* in the River *Tiber*, sound and brisk, and consequently be a true living man: whence it follows, that he might be a man, and no man, which is a contradiction.

14. To this may be added other absurdi-

absurdities that would follow from this Position, that one body may be in divers places at once, *viz.* That one Candle lighted might give light to all the world, if it were reproduced in all places of the World: That a great Army might be made of one man, reproduced in a hundred thousand adjoining places: That all the debts in the world might be paid with one Crown, reproduced as many times as there be Crowns due; that all the people in the World might quench their thirst with one bottle of wine, reproduced as many times as there be inhabitants in the World: That all the men in the World might drink in one and the same Glass, reproduced as many times as there be men in the World: whereupon a man might be so curious as to ask, whether if this Glass should be broken at *Paris*, it would also be broken at *Rome*, *Constantinople*, and other places:) That one man reproduced in an hundred thousand places, might at the same time marry an hundred thousand wives and lye with them; whereupon a man might desire to know, whether these women

men might not conceive, and even one of them be delivered of a child at the end of nine months; and consequently it may be said, that one man did one night beget a hundred thousand children, *&c.*

15. The seventh Argument is this: If Christs body were in the host, it would be seen there; for being there in its glory (as the *Romish* Doctors say it is) it would be there more visibly then it was when he conversed amongst men here below; because the glory of Christs body doth principally consist in the brightness and splendor of an extraordinary light, like to that which it had upon Mount *Tabor*; but who dares affirm, that such a glorious body is not visible whersoever it is? and yet it is certain, that Christs body is not to be seen in the host, which is an evident sign that it is not there. But it may be said, that Christs body is under the accidents of the bread, and that these accidents hide it from us.

To this I answer, that (according to our adversaries) Christs body is in the place where the substance of the bread was: But the substance of

bread was not under the accidents, and the accidents of the Bread were not upon their substance, for then the substance of the bread and its accidents had been in two different places, above and under being two several differences of place, and that which is under is not above, &c. Therefore Christs body cannot be under the accidents of the bread, and consequently the accidents do not hide it from us. And seing (as our Adversaries say) Christs body is in every part and point of the host, it must needs be in the superficies, and consequently cannot be hid or covered by the accidents of the bread. Here again it may be said, that Christs body is glorious, luminous, and visible of it self, but God hinders us from seing it. To this I answer; That if God hinders, it is only because he is pleased so to do; and consequently if he were pleased not to hinder, he would not do it, but would permit it to be seen in the same posture as it is in the host. Whereupon I would ask our Adversaries, in what posture it would be seen there, whether sitting, standing,

ding, lying, or in any other posture
or whether it would be in any po
ture at all? if it be in no posture,
must be without any external form
because posture or situation absolute
ly depends upon external form, but
how can a man be seen without a
external form of a man, and with
out being in any posture of a man?
and how can Christs body be with
out posture, and without external
form, seing (as our Adversaries say)
he is whole and entire in the whole
Host, and occupies the whole space
of a great host? but if it be sitting,
or standing, or in any other posture,
and with the external form of a man;
and if (as they say) it be whole, and
entire in a point of the host, then it
will follow that a man may be seen
sitting, or standing in a point; and
seing a man that is standing hath his
head above and his feet below, it
will follow that Jesus Christ will be
seen in a point of the host with his
head above and his feet below,
though in a point there be nothing
above or below. To this I add, That
if it could be seen in the host it would
appear as big as the host, because it
would

...ld occupy the whole ſpace of the ...t, and it would appear round, be...ſe it would be bounded by the ...ce that the hoſt occupies, which ...round. Beſides, if the hoſt ſhould ...divided into two equal parts, it ...ould appear leſs by one half, and ...the form of a half circle, becauſe ...would be whole and entire in the ...f of the hoſt, and occupy the ...ce of it. It would alſo appear a ...ndred thouſand times leſs, and in ...hundred thouſand ſeveral forms; ...as they ſay, it is whole and en...re in a hundred thouſand parts of ...e hoſt, and occupies the ſpaces ...them. In a word, there was ne...r ſuch a monſtruous thing ſeen in ...World, as Chriſts body would ..., if it were really in the hoſt in ...h a manner, as our Adverſaries ...m it to be.

...6. The eighth Argument is this; ...er the Manhood of Jeſus Chriſt, ...ch is pretended to be in the hoſt ...act there, or it cannot: if it ...not act, then it follows that it ...not ſee, hear, know, or love, or ...ciſe any other function of the ...tive or rational ſoul: But if the

Manhood of Christ in the hoſt k
nothing, nor loves nothing, then
follows that it will not be happy, b
cauſe happineſs chiefly conſiſts
the knowledge and love of God. A
ſo the Manhood of Christ in the ho
will be different from his Manhoo
in heaven; for it will know in he
ven, and at the ſame time know n
thing in the hoſt; it will love in he
ven, and love nothing in the ho
it will ſee in heaven, and ſee nothi
in the hoſt. But if Chriſts Manhoo
can act in the hoſt as it doth in he
ven, then it will follow that it wi
open its eyes, and move its feet in
point; becauſe, according to our A
verſaries, it is whole and entire
every point of the hoſt. And ſeing
they tell us, God can as eaſily p
the whole world into a point, as
doth the whole Manhood of Chr
into a point of the hoſt; it will
low, that all the parts of the Wo
exiſting in a point, may do in it
thoſe actions which they now do
a vaſt ſpace; as the parts of Chr
Manhood, exiſting in a point of
hoſt, can do in it all thoſe act
which they do in heaven; and ſo
a l

less space than is occupied by a grain of Corn; the Sun may move from East to West, the Sea may have its flouds and ebbs, and the *English* may have a Sea-fight with the *Spaniards*. In a word, a Sparrow may easily swallow all the World, seing the World will not occupy so much place as a grain of Corn doth; and yet the World which it shall swallow will be as great as it is at present; even as Christs body in the host, is as big and as tall as it was on the Cross, as our Adversaries affirm.

17. The ninth Argument is this: As a body cannot be in a place, except it be produced there, or that comes, or be brought thither from some other place; so a body cannot cease to be in a place without being destroyed, or going to some other place; and consequently if Christs body ceaseth to be in the host after the consumption of the accidents, it must necessarily either perish, or go to some other place: But Christs body cannot perish, for *Jesus Christ dieth no more*, *Rom. 6.* And Christs body goes to no other place; for if it should go to any other place, it would

go to heaven: but it cannot go heaven, because it is there alre and a man cannot go to a place wh he is already: Therefore Chr body doth not cease to be in the ho Whence it follows, that either Chr body still remains in the host, t that it is impossible that it should consumed, or else that it never in the host: but every one knows experience, that the hosts are ea and consumed, and that Christs bo cannot be there after the consu tion of the accidents of the brea therefore it never was in the host.

18. The tenth Argument is dra from hence, that the pretended p lence of Christs body in the hos stroys the nature of Christs bo thus; The properties of a spec are incommunicable to every ot Species. For example: The prop ties of a man are incommunica to a beast; for, seing the proper flow from the essence, or are the ve essence it self, it is evident that if essence of a Species be incommu cable to another species, then the p perties of a species are also inc municable to another; but the b

and the Spirit are the two species of Substance; Therefore the properties of the Spirit cannot be communicated to the body, as the properties of the body cannot be communicated to the Spirit But there are two principal properties which distinguish bodies from spirits: the first is, That spirits are substances that are penetrable amongst themselves, that is, may be together in one and the same place, but bodies are impenetrable substances amongst themselves, that is, they cannot be together in one and the same place. The second is, That bodies are in a place circumscriptively, that is, all the body is in all the place, but all the body is not in every part of the place, but the parts of the body are in the parts of the place: but spirits are in a place definitively, that is, all the spirits is in all the place, and all the spirit is in every part of the place; because a spirit having no parts, must necessarily be all wheresoever it is. Whence I form my Argument thus: that doctrine which gives to a body the properties of a spirit, changes the body into a spirit, and consequently de-

stroys the nature of a body, for properties cannot be communicated without the essence: but the doctrine of the pretended presence of Christs body in the host, gives to a body the properties of a spirit, because it affirms that the quantity of Christs body penetrates the quantity of the bread, and is in the same place with it; that all the parts of Christs body are penetrated amongst themselves, and are all in one and the same place; and that Christs body is all in all the host, & all in every part of the host: Therefore the doctrine of the *Romish Church* touching the pretended presence of Christs body in the host, destroys the nature of Christs body.

19. The eleventh Argument is drawn from hence: That Jesus Christ being sate at Gods right hand, is in a glorious estate: and yet the doctrine of the pretended presence of Christs body in the host subjects him to divers ignominies, *viz.* that his body goes into peoples bellies, and amongst their excrements; that it is subject to be eaten by his enemies, yea by Mice and other Beasts. How

[illegible] *Claude de Xaintes*, a famous *Ro-* [illegible] Doctor saith of it, *Repet.* 5. *Chap.* [illegible] *Of all these we exclude not one from* [illegible] *true and corporal receiving of the* [illegible] *flesh in the Sacrament, let him be* [illegible] *Atheist, Infidel, or Hyprocrite;* [illegible] *though he should be the Devil him-* [illegible] *incarnate.* It is also subject to be [illegible], for about 25 years since a Thief [illegible] executed at *Paris* for stealing [illegible] of a Church the Chalice and this [illegible] in it; and the Priest went to the [illegible] in his sacerdotal Ornaments, [illegible] falling on his knees before the Thiefs pocket, pulled his god out of [illegible] And as it is a god that cannot keep himself from being stollen, so neither [illegible] he keep himself from being burnt [illegible] it appeared when the *Palace-Hall* [illegible] *Paris* was burnt. In short, The host [illegible] god of the Mass, hath been seen [illegible] the hands of one possessed by the Devil, and consequently in the de-vils power; yea, there are charms made by the *Romish* Priests to com-pel the Devil to restore God to them. A horrible and prodigious thing to put God into the devils power, and [illegible] a capacity of being eaten by the [illegible] incarnate, especially seing he is [illegible] glorious in heaven. 20. The

20. The twelfth Argument drawn from hence: That God does no miracles without necessity: but what necessity is there that he should do so many miracles in this Sacrament, *viz.* that accidents should be without a subject? that the Bread should be converted into Christ's body, which is already? that Christ's body should be in a point, and in a hundred thousand places at once? What necessity is there that it should be eaten by wicked men, by beasts, and by devils incarnate? What necessity is there that it should be carried away by the devil, that it should be stolen, burnt, *&c.* Can it be said that it is for the salvation of the soul of him that eats it? but Reprobates, as our Adversaries confess, eat it not: and the Faithful under the old Testament did not eat it, nor do the little children of Believers under the New: and yet they are saved for all that. Can it be said with *Bellarmine* and *Perron*, that the host being reserves as an incorruptible seed for a glorious Resurrection? but the Faithful of the old Testament, and the little children of Believers are

the New, will rise again gloriously, though they never participated of the Eucharist. And St. *Paul* tells us *Rom.* 8. that this seed of the Resurrection of our Bodies is not Christs flesh, but his Spirit, in these words, *If the Spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

21. Lastly, The holy Scripture is clear in this matter; for Jesus Christ is ascended into heaven, *Acts* 1, *And the heavens must contain him until the time of the restitution of all things*, *Acts* 3. and he himself saith, *I leave the world and go to the Father*, St. *John* 16. *The poor ye have always with you but me ye have not always*, St. *Mat.* 2[illegible] To which may be added what Jesus Christ saith, St. *Matth.* 24. viz. *In the last days false prophets will come that shall say, Christ is here or there, and that he is in the secret chambers*, (or Cabinets) which cannot be but the doctrine of the *Romish* Church which puts Christs body in divers places, and shuts it up in several Cabinets on their Altars, and it is remarkable that in the Greek

is ἐν ταμείοις, that is, in the Cupboards, ταμεῖον being properly a Cupboard to keep meat in.

CHAP. V.

Against the adoration or worshipping of the host.

1. AGainst the adoration of the host, I form three propositions; the first is this, We are not obliged to adore or worship God every where, or in all places where he is, at least not with external adoration, but we are only oblidged to worship him in all places where he appears in his glorious Majesty. The first part of this Proposition, *viz.* That we are not obliged to worship God in all places where he is, appears by the practice of all Christians. For God being every where, and consequently in Stones, Trees, Beasts, Devils, and all other Creatures, there is no man so extravagant as to fall on his knees before a Tree, an Ass, or a Devil, that he may worship God in them, who is as really present in them, as he is in heaven.

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2. The second part of this Proposition, *viz.* that we are only obliged to worship God both with internal and external adoration in all places where he appears in his glorious Majesty, is proved, first, by the commands which Jesus Christ gave his Apostles when they asked him how they should pray; for he answers them, thus; *when ye pray, say, Our Father which art in heaven*, St. *Mat.* 6. St. *Luke* 11. Why do ye say, *which art in heaven*, and not which art on earth, or in the Sea, or in the Air, seing God is equally in all these places? but only because God appears in heaven in his glorious Majesty and there crowns all the blessed Spirits with his glory. Secondly, When God appeared to *Moses* in the burning bush, which was not consumed, he said to him, *Take thy shoes from off thy feet, for the place where thou standest is holy ground*, *Exod.* 3. Why is this ground called holy, and *Moses* commanded to approach it with reverence, submission, and adoration, seing any other ground is equally Gods creature, and that he is equally present every where?

only because God did manifest some what of his power and glory in the place, by causing the Bush to burn without being consumed. Thirdly, *Joshua and the Israelites did prostrate themselves before the Ark of the Covenant, Joshua 7. 6.* because God appeared there in a peculiar and glorious manner, for from the Mercy-seat which covered it, he gave his Oracles and made known his Will. *Exod. 25. 22. Numb. 7.*

Fourthly, When the Priest celebrates Mass, a little before the consecration, he recommends the *sursum corda*, that is, the lifting up of their hearts; Why the lifting them up, seing God is equally both above and below? but only because God appears above in heaven in his glory and majesty; and consequently it is thither that we must direct our Vows, our Prayers, and our Worship.

3. The second Proposition is this. We are not obliged to adore Jesus Christ in the Water of Baptism, though he be really there in regard of all that is adorable in him. The first part of this proposition, That we are not obliged to wor-

Jesus Christ in the Water of Baptism, is chiefly proved by the practice of all Christians; for no man ever fell on his knees before the Water of Baptism and adored Jesus Christ in it, at least not with external worship, which is only here intended; and doubtless the reason is, because Jesus Christ discovers no beam of his glory there; nor doth he appear in the Water of Baptism any more than in others waters; so that as we are not obliged to worship God, save only where he appears in his glorious Majesty, as hath been proved, so neither are we obliged to worship Jesus Christ, but only where he discovers some beam of his glory, which he doth not in the Water of Baptism.

49. The second part of this Proposition, *viz.* That Jesus Christ is really present in the Water of Baptism in respect of all that is to be adored in him, is proved thus: All that is of itself adorable in Jesus Christ, is either his Godhead, or his divine person, or his divine Attributes. As for his Godhead; seing it is really every where, it cannot be denyed but that is also in the water of Baptism. As for his person, seing it is divine & eternal

and infinite, it is really every where consequently in the Water of Baptism: & as for his divine attributes seing they are not really different from the Godhead or the person of Jesus Christ, it necessarily follows, that seing the God-head, and Person of Jesus Christ, are really in the Water of Baptism, his divine Attributes must really be there likewise.

5. The third Proposition is this: We are not obliged to adore Jesus Christ in the host, though he be really there in respect of all that is to be adored in him, *viz.* in respect of his Godhead, his divine Person, and his divine Attributes; yea, though he were there invisibly in respect of his Manhood too. The principal reason of this hath been toucht upon already, *viz.* That as we are not obliged to worship God in all places where he is (at least not with external worship, but there only where he appears his glorious Majesty, *viz.* ordinarily in heaven, and extraordinarily elsewhere, as hath been proved in the first Proposition. And as we are not obliged to worship Jesus Christ in the Water of Baptism with external

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adoration, though he be really there
respect of all that is adorable in
, because he doth not discover
least beam of his glory there, nor
ppears in the water of Baptism more
in other waters, as hath been
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tism, why should the Man-hood of Jesus Christ, which is not of itself adorable, oblige us to external adoration though it were in the host, it being there only, as they say, invisibly? in a word, They must shew us the disparity, and tell us the reason why we are not obliged to adore Jesus Christ with external Worship in the water of Baptism, though he be really there present in respect of all that which is adorable in him, *viz.* in respect of his God-head, his divine Person, and his divine Attributes, and yet are obliged to worship Jesus Christ in the host with an external worship, though nothing renders him more adorable there than in the water of Baptism.

6. To this the Jesuite St. *Rigaut*, one of the most learned of his Order, answers, That although there be nothing in the consecrated host that renders him more adorable than in the water of Baptism; yet there is something in the host which obligeth us to external worship, which is not in the water of Baptism; because, saith he, the Man-hood of Jesus Christ is in the host, and is there in such

a ray of glory; and God will be adored in all places, where the Manhood personally united to the Godhead, is present: But in the water of Baptism Jesus Christ discovers no beam of his glory, and his Manhood which is equivalent to a ray of glory, is not there.

7. To this I reply, That the rays or beams of glory which oblige us to external adoration in a certain place must be sensibly in that place. And therefore, seing the Manhood of Jesus Christ which is pretended and supposed to be really present in the host, is neither visible nor invisible, it cannot be equivalent to a beam of glory. To which I add, That as the God-head and divine person of JESUS CHRIST, which are equally present in the Water of Baptism, and in the host, do not oblige us to external Worship, for this only reason viz. because they do not discover any ray of their glory there: so neither doth the *Manhood* of Jesus Christ, pretended and supposed to be really present in the host, oblige us to external adoration, for this only reason viz. because it appears not there, nor discov-

discovers any ray of its glory. Lastly, I affirm, that by the very doctrine and practice of the *Romish* Church it self, we are not obliged to adore Jesus Christ in all places where his Man-hood is, because as the *Romish* Doctors confess, we are not obliged to adore Jesus Christ in that host which the Priest hath newly eaten, and whose accidents are not yet destroyed, nor in that host which is locked up in the Cupboard that is on the Altar; nor in that host which a Priest carries under his Cloak to a sick person in the Country.

8. To this the same Jesuite answers, That although the glory of Christs Man-hood appears not to our bodily eyes, yet it appears to the eyes of our soul, *viz.* to our faith; for the greatest glory of Christs Man-hood consists in its being personally united to the God-head, and in being sustained in a peculiar manner by the word. Suppose then, sayes he, that Jesus Christ be in the host as to his Man-hood, we are sure that it is personally united to the God-head; and consequently, the glory of Christs Man-hood, which consists in the

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sonal union, doth certainly appear to our Faith, which is sufficient to oblige us to an external adoration of Jesus Christ in the Host.

9. To this I reply, That there is a two fold glory of God, and of Jesus Christ, or of his Man-hood, *viz.* the one essential, internal, and hid from our senses; the other accidental, external and apparent to our senses: the essential and internal glory of God which is hid from our senses, consists in the eminency of his perfections, which are to be infinite, almighty, most wise, *&c.* and the accidental and external glory of God, which appears to our senses, consists in some miraculous and extraordinary effect, which is sensible; as when God caused a Bush to burn without being consumed, when he pronounced his Oracles from above the Mercy-seat; and when, being made man, and having manifested himself in the flesh, he commanded the Winds and the Waves, cast out Devils, raised the dead, *&c.* But I affirm, that we are not obliged to worship God with an external adoration in all places where he is in his essential

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and internal glory only, although appears to our Faith, because G being every where with this essenti and internal glory, we should be bliged to worship him with an exter nal adoration in Trees, in Beast yea and in Devils too, which is ab surd: But we are only obliged to worship God with external worship in all places where he makes his essential and internal glory appear by some accidental and external glory, *viz.* by some miraculous or extraordinary effect, which is sensible, and equivalent to a ray of his essential and internal glory, as appears by what is said in the first Proposition. In like manner the personal union of the God-head and Man-hood, being an essential glory of Jesus Christ, and an internal glory of his Man-hood, wholly hid from our senses, doth not oblige us to the external adoration of Jesus Christ, although it certainly appears to our Faith, except it be accompanied with an external and sensible glory; for if the essential and internal glory of the God-head and divine Person of Jesus Christ, which appear equally present to our

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in to the Water of Baptiſm, do
lige us to an external adorati-
of Jeſus Chriſt, except it be ac-
panied with an accidental, exter-
and ſenſible glory; why ſhould
internal glory of Chriſts Man-
, which is infinitly beneath the
ential and internal glory of the God-
, and appears preſent to the
of thoſe of the *Romiſh* Church,
ge them to the external adora-
of Jeſus Chriſt, if it be ſeparat-
from all external and ſenſible glo-
? To this I add, That according
the doctrine and practice of the
iſh Church, we are not obliged
adore Jeſus Chriſt with external
ration in all places where the
ntial union of the Man-hood
the Word, appears to the Faith
thoſe of that Church; for we are
obliged to adore Jeſus Chriſt, in
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in the personal union of the M hood with the Word) appear cer to the Faith of those of the Ro Church.

10. To this the Jesuite answ That as if we would obtain any gr from God, considered as he re exists in a stone, we should be ob ged to prostration and external wo ship of the God-head really pres in that stone: so if we would obt any grace from Jesus Christ re existing in the host, we are oblig to approach unto it with reveren and external adoration; and con quently we are obliged to wors Jesus Christ in the host with exter adoration whensoever we would o tain any grace from him, as he ex in the host.

11. To this I reply, That as w are never obliged to beg grace God, as he exists in a stone, except discovers some beam of his glo there, (for it is sufficient to beg gr of God, considered as he exists in h ven, where he appears in his glori Majesty, according to the comm of Jesus Christ, *when ye pray, say, Father which art in heaven*, and

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ostles, *lift up your hearts*) so we
e never obliged to beg grace of
od or Jesus Christ, considered as
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ars therein his glorious Majesty.
herefore as we are never obliged
beg grace of God considered
isting in a stone, so we are never
liged to adore him there: and as
e are never obliged to beg grace
God or Jesus Christ, considered as
isting in the host, so we are never
liged to adore him there with ex-
rnal adoration.

12. To this the Jesuit answers,
at God hath done many miracles
this Sacrament, and in it, both
punishing prophane persons, and
dispisers of it, and also by m k-
g a little child appear upon the Al-
, or flesh in stead of the bread,
loud instead of the wine; all which
ht to be acknowledged as so ma-
ys of the glory of Christs *Man-*
, and that they ever oblige us

to the external adoration of
Christ in the host.

13. To this I reply, That I do
at all doubt but that God hath
ny times punished prophane per
and the contemners of this Sac
ment. both ordinarily and extr
dinarily; for St. *Paul* 1. *Cor.* 11.
us that many of those that did
ceive this Sacrament unworth
were sick, and many slept, tha
were dead: and St. *Cyprian* in
Treatise of those that fall, obse
Gods judgement against wicked
prophane persons, and the con
ners of this Sacrament. But as
those apparitions of JESUS CHR
in form of a child, and of
and bloud, *&c.* I look on them
fabulous stories invented by M
and other superstitious persons, a
seven or eight hundred years
Christ, when the doctrine of the
presence of Christs Manhood in
host, began to prevail. & was powe
opposed by Gods people in those

14. Secondly, I say, That alth
there had been such apparitio
we must not infer from thence,
the presence of Christs Manhoo

external adoration; because that is not Christs flesh which seems to be so; and these apparitions may be illusions of the Devil. The Jesuite Vasquez in *Disput.* 193. *chap.* 2. speaks thus. *I answer, That which appears is not the flesh of Christ, nor of any other that is really flesh; but is only an effigies, or appearance of flesh as* St. Thomas, *saith: and whereas the simple are deceived, and do believe that Christs flesh is there in a visible and bloudy manner, it is no great matter, and this deceit must be corrected by the right instruction of the Doctors;* Gabriel Biel a famous Doctor of the *Romish* Church, *Lesson* 15. upon the *Canon of the Mass*, saith, *That such apparitions of flesh and bloud, may be made by the illusions of the Devil, to deceive the simple, God permitting it to be so;* and he gives an example of it, *viz. That in a Convent of Minor Friers at* Vinnes *in* Thuringia, *a certain person like unto an Angel, appeared to a Lay Frier that was preparing himself for the Communion, and thrust into his mouth a piece of flesh, which as soon as he had swallowed, he was possessed, and grievously tormented by the Devil.*

The Jesuit *Suarez*, *Tom.* 3. *Disp.* 3. *Sect.* 3. speaks thus, *Experience tells us that by length of time the flesh and the bloud which appear in the Eucharist are changed and corrupted.* But when this happens, saith that famous Roman Doctor *Alex. Hales*, *Cant.* 4. *Qu.* 11. *It is a sign that the apparition which was made in that form, was not made by the power of God, but by the power of the devil, or by the craft of man.*

15. Thirdly, If it were as true as it is false, that Jesus Christ hath appeared sometimes in the Sacrament of the Eucharist in the form of a little child, or of flesh and of bloud; yet I say that as God, when he appeared to *Moses* in the Bush that burned without being consumed, was to be worshipped there, for this only reason because he discovered a beam of his glory by causing the Bush to burn without being consumed; but it doth not follow that God must be worshipped in all other Bushes, though he be as really in them, as he was in that, for this only reason, because he doth not discover in them any ray of his glory: so, if Jesus Christ hath sometimes appeared visibly

host (which I do not grant) think then he should have been worshipped, because of such a visible appearance, which is equivalent to ray of glory; but it follows not that Christ must be adored in other ...s, where his Manhood appears ..., though it be really there, for ... only reason, because no ray of glory appears there.

16. To the three foregoing propositions I add this Argument, which is very considerable: In lawful adoration it is requisite that he that adores, be well assured that what he adores is the true God, else he may justly be reproached, as Jesus Christ reproached the woman of *Samaria*, *worship ye know not what*. But the *Romanists* can never be assured (according to their own maxims) that the host which they worship is the true God; and they have always cause to suspect that they worship a morsel of Bread in stead of the Redeemer of the world; because according to their own doctrine, the real presence of Christs body in the host depends on lawful consecration; and lawful consecration depends on the quality of the Priest

and on the pronouncing of the words of consecration, and on his intention in pronouncing them; for there is no consecration (as they say) when either he that celebrates Mass is no Priest, or doth not pronounce the words that are essentially requisite to consecration, *viz. this is my body*, &c. or doth not pronounce them with intention to consecrate; and consequently in these cases the the host remains meer bread. But it is impossible certainly to know these three things: For as for the quality of the Priest, he must have been baptized; and he that baptized him must have observed the essential form of Baptism, and have had intention to baptize him: Again, he must have received Ordination from a true Bishop; and the Bishop must have observed the essential form of ordination, and have had intention to make him a Priest; and to make this Bishop a true Bishop, he must have been baptized in due form, and with the requisite intention, and must have received Ordination in due form, and with the requisite intention from other Bishops; and they

again.

tion, for the making them true Bish-
s, must also have received Baptism
d Ordination in due form, and
ith the requisite intention, from o-
er true Bishops, and these from o-
ers, and so back to the Apostles.
t who can be assured that from the
postles to a Bishop, or Priest, now
days there hath been no failing, ei-
her in the essential form of Baptism
r Ordination, or in the requisite in-
ention; As for the pronouncing of
he words requisite to consecration,
one but the Priest can know whe-
her he hath pronounced them or
ot, because in the celebration of
he Mass, those words are pronoun-
ed so softly, that no person present
an hear them. And as for the in-
ention, it is evident that no man
ut himself can know it. Besides, it
s known that some Priests are Ma-
icians, as *Lewis Coffredi*, and other
wicked Priests, who do neither con-
ecrate in due form, nor with the
requisite intention, especially such as
believe nothing of what they profess;
ea, divers Monks and Priests that
ave been converted to our Religion,
ave assured us that for a long time

before their conversion they did abhor the Idolatry that was practised in the adoration of the host. Judge then if such persons as these had any intention to consecrate in the celebration of the Mass.

37. The *Romish* Doctors have sought all the remedies imaginable to prevent this danger. Pope *Adrian Quest.* 3. speaks thus [In the adoration of the Eucharist, there is always a tacite condition, *viz.* if the consecration be duely made; (as hath been decided at the Council of Constance) otherwise they could not be excused from idolatry, that worship the host when the Priest pretends to celebrate, but celebrates not, or pretends to celebrate, and is no Priest, as it many times happens.] Observe these words, *it many times happens*, for they shew that there is great cause of doubting, and that much caution must be used. For, as if a woman, in her husbands absence, should say to a man that comes to her, and tells her he is her husband, (and she hath probable grounds to suspect him) *if thou art my husband I will receive thee*, and thereupon endeavours to clear it before she admits him to any

vacy; this condition frees her promise from blame; but if she gives herself up to him, before she clears this doubt, saying, *I will receive thee if thou art my husband*, this condition doth not free her action from blame, but she will be reputed an adultereſs. Even ſo if a man to whom an hoſt is propoſed to be adored, and he hath reaſon to doubt whether it ought to be adored, ſhould only ſay, *if thou art Chriſt I will adore thee*, and ſhould not adore it before he be well aſſured of it, this condition would render him blameleſs; but if, notwithſtanding his doubt, he adores it, this condition, *if thou art Chriſt, I adore thee*, doth not exempt him from the crime of idolatry; for to what purpoſe is the condition, whether it be tacite, or expreſt, *I adore thee if thou art Chriſt*, becauſe he actually adores it without knowing whether it be ſo or not.

18. To what hath been ſaid, I add, That the Primitive Church never adored the hoſt, nor believed that the body and bloud of Chriſt were really and inviſibly in the Sacrament of the Euchariſt; for if the Chriſtians of the

Primitive Church had believed it they had furnished the Heathens with specious pretences to excuse the idolatry of their Image worship, and to retort upon the Christians those very arguments which they had made use of against them.

19. First, The Heathens did maintain that their Idols were composed of two things, *viz.* of a visible Image and invisible Deity dwelling in it. *They bring their gods*, saith St. *Chrysostom* in *Theodoret* in *Atrep*, *into their base images of wood and stone, and shut them up there as in a prison. Your gods*, saith *Arnobius*, Book, 6. *awel in Plaister Batked Earth; and that they may make these materials more venerable, they suffer themselves to be shut up, and to remain hid and detained in an obscure prison.* But might not the Heathens have justly replied to the Ancient Christians, if they had believed what the *Romish* Doctors do now adays. And do not you believe the very same of your host, that it is composed of two things, *viz.* of the visible species of bread, and the invisible body of Christ, which is hid under the species? Doth not your Christ dwell in baked dough, and that he may make

a piece

piece of bread more venerable? Doth he not suffer himself to be shut up, and doth he not remain hid, as in a prison?

20. Secondly, The Heathens held that consecration was the means whereby the Deity, whichthey adored, was made present in the Image also [Tertullian *in his* Apolog. Chap. 12. *saith*, I find nothing to object against Images, but that the matter of them is such as our Frying pans and Kettles are made of, which changeth it's destiny by consecration. *And* Minutius Felix *speaks thus of a Pagan Image.* Behold it is melted, forged, fashioned, and yet it is not God; behold it is gilded, finished, erected, and yet it is not God; behold it is adorned, consecrated, and worshipped, and then it is God. *And* Arnobius, *in Book* 6. Dedication or Consecration makes them dwell in Images, they refuse not to dwell in habitations of earth, or rather being forced to go into them by the right of Dedication, they are incorporated, and joyned to the Images.] But might not the Heathens have replied to the Christians thus. We find it

it just, so in your Eucharist, viz. that the signs are of the same matter with our common Bread and wine, but change their destiny by consecration; behold it is kneaded, and moulded, and yet it is not God; behold it is baked in the Oven, & yet it is not God, behold it is consecrated and adored, & then it is God; for your Christ doth not refuse to enter into these earthly matters, or rather, being forced to go into them by the right of consecration, he is incorporated and joined to the species of the Bread and wine.

21. Thirdly, The Heathens had both great and little Images, and did believe that the Deity which they worshipped, was as well in the little as in the great ones. *Arnobius* in Book 6. jears them for this, saying, that, [If their Gods had their great and little Images in which they dwelt, they must needs be straitned for want of room in the little ones, whereas in the great ones they might stretch themselves out at their full length.] But might not the Heathens have reproached the Christians of those times in the same manner if they had believed that Jesus Christ had

had been wholly contained as well in a little host as in a great one, and as well in the least part of the host as in the greatest?

22. Lastly, The Heathens were reproached for worshipping wood and Stone, the work of mens hands; things that cannot see, hear, smell, taste, breath, speak, or move; things exposed to age, rust, corruption, dust, falling, breaking, burning, &c. to the injuries of Worms, Mice and other beasts; subject to the power of Enemies, to be stolen, lockt up, &c. as you may read in *Arnobius*, *Lactantius*, *Minutius Felix*, and other ancient Doctors of the Church. But if those ancient Christians had believed what the Romanists now do, might not the Heathens have replied thus; And can you deny that the host which you worship is the work of a mans hands, that moulded it, and gave it such a form as pleased him, and then consecrated it with certain words to make your Christ come into it whole and entire? Do not you adore your host, which neither sees, nor hears, nor smells, nor breaths, nor walks,

nor

nor speaks, nor moves? Is not your host subject to age, dust, selling, burning, to Worms, to Mice, and other Beasts? Is it not subject to be taken away, stolen, lockt up, &c. But if it be said that the accidents of the host are only subject to these inconveniences, and not Jesus Christ that is under them, I answer that the Heathens had said the same, *viz.* that their Gods were not subject to these inconveniences, but the Images only in which they were; for in *Arnobius* his 6. Book, they speak thus: *We believe not the Copper, gold and Silver, whereof the Images are made, to be Gods and Deities, that of themselves deserve adoration; but in these materials we adore those that sacred dedication introduceth, and causeth to dwell in the Images.*

CHAP. VI.

Against the taking away of the cup.

THe taking away of the Eucharistical Cup was established as

Article of Faith by the *Romish* Church Representative, assembled in Council at *Constance*, *Anno* 1415. Session 13. in a Canon, the chief clauses whereof are these; [Seeing that in divers parts of the World there are some who rashly presume to say, that Christian people ought to partake of the *Sacrament* of the Eucharist under both species of the Bread and Wine, and do give the Communion to Lay-people, not only under the species of the bread, but also under the species of the wine; this present holy general Council of Constance, Lawfully assembled in the name of the Holy Ghost, being desirous to provide for the safety of the faithful against this errour, doth therefore declare, decree, and determine, that although Jesus Christ did administer this venerable *Sacrament* to his disciples under both the species of bread and wine; and although in the primitive Church the Faithful did receive this Sacrament under both species, yet notwithstanding that (for the avoiding of certain dangers and scandals) this custom, which was introduced with reason, ought to be kept, *viz.* that

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Priests that say Mass shall communicate under both the species of the Bread and wine, but that Lay-persons shall communicate under the species of Bread only; and they that shall say the contrary, ought to be expelled as Hereticks, and grievously punished by the Bishops, or their Officials.] This Canon was confirmed by the succeeding *Romish* Councils, and particularly by the Council of *Trent*.

2. Against so horrible a Canon and so strange a Law, it is very difficult to oppose any thing; for, if you tell them that this Law is contrary to the Institution and command of Jesus Christ, they freely confess it; being that although Jesus Christ did institute and administer the Eucharist under both species, yet they will not have it so practised. If you tell them that this Law is contrary to the command of *St. Paul*, and practice of the Primitive Church, they ingeniously own it; for they openly declare, that although the Faithful in the Primitive Church did receive the Sacrament of the Eucharist under both species, yet they

that

[illegible] practise it thus ought to be ex-
[illegible]ed & punish as hereticks. This is
[illegible] true way of ending of Controver-
[illegible] and of keeping us from disputing
with them. For example, If we alledge
that St. *Paul* 1 *Tim.* 4 saith, that
*they who forbid to marry, and command
to abstain from meats, do teach the
doctrines of Devils*; they need only
answer, That although St. *Paul* doth
say so, yet we must not believe it, be-
cause the *Romish* Church hath deter-
mined otherwise. Again, if we al-
ledge, That the same Apostle *Ephes.*
2. saith, that *we are saved by grace,
through faith; and that not of our
selves, it is the gift of God; not of
works, lest any man should boast*; they
need only answer, That although
this was written by the Apostle, yet
we must not believe it, because the
Romish Church hath determined, that
we are saved by works and faith as
coming from our selves, and from
the strength of our own free wil, *&c.*
And now I leave you to Judge whom
we ought to follow, whether these
lying Doctors, or Jesus Christ and
his Apostles. But that which I find
utterly insupportable is this, *viz.*
that

that they accuse of rashness, errour, and heresie, those that by obeying Jesus Christ and his Apostles, and following the practice of the Primitive Church, do affirm that we ought to partake of the Cup as well as of the Bread. Again, I find it an insufferable piece of impudence, that they boast so much of antiquity, and of the conformity of their Creed to that of the Primitive Church, and yet can so openly renounce both in this chief and principal point of Doctrine.

3. Here the *Romish* Doctors now adays think to shelter themselves, by telling us it is true that Jesus Christ did institute the Sacrament of the Eucharist under both the species of the Bread and Wine; and that the Primitive Church did so celebrate it, not by any express command of Jesus Christ and his Apostles, but meerly by Ecclesiastical policy which may be changed, as several occasions and circumstances require. And they add, That it is sufficient to observe that which is of the essence of the Sacrament, *viz.* to receive the body and bloud of Christ; but that the

Church

urch may change that which is cidental, *viz.* to receive them un- r one species only; for they will ve it, that the bloud of Christ is un- r the species of the Bread, by con- mitance, and that his body is der the species of the Wine by con- mitance; because Jesus Christ being w glorious, his body and bloud annot be separated.

4. To this I reply, First, That ere is an express command of Jesus hrist to take the Cup and drink, t. *Matth* 26. in these words, *drink e all of it.* To this the *Romish* octors answer, That the word *all* s not extended to all men; for then e should say that the Eucharistical up ought to be given to *Turks*, *ews*, and all other *Infidels.* And ey add, that the word *all* doth ot extend to all those that are of he body of the Church of the Elect, or then the Eucharistical cup should e given to little children, whom od hath elected to eternal life, but y they, the word *all* is extended nly to all those to whom Jesus Christ ave the Cup, *viz.* to the Apostles, onsidered as they were Pastors.

5. To

5. To this I reply, That although Jesus Christ give this command to drink of the Eucharistical Cup to his Apostles only, yet we must know in what quality they received this command. But it was not in the quality of Apostles, for then none but Apostles could partake of the Cup; and there being now no more Apostles, it should be quite taken away, and so Masses could no more celebrated. And it was not in quality of Pastors, or sacrificing Priests; for Jesus Christ was then the only Sacrificer, as the *Romish* Doctors say, and the Apostles did not then exercise the function of sacrificing Priests. Besides it belongs to Pastors, and those that administer the Sacraments, being publick persons to give, but to private persons to receive only: But the Apostles in the celebration of the Eucharist, did only receive of Jesus Christ their Master and Pastor: Therefore they received the command to drink of the cup, as they were Believers. Whence it follows that all the faithful that partake of the Sacrament of the Eucharist, are obliged by the command of Jesus Christ to drink

of

of the cup. So then the *Romish* doctors are mistaken when they tell us that none but Priests that sacrifice, have a right to drink of the cup, and that those Priests that do not sacrifice, must communicate under the species of the bread only, for at that time the Apostles did not sacrifice. To this may be added, that if the command of Jesus Christ, *drink ye all of it*, was spoken to Pastors only, because they to whom Christ spake were Pastors; then it follows that the command of Jesus Christ, *Take, eat*, was spoken to Pastors only, because they to whom Jesus Christ spake were Pastors; and so the people will not be obliged by any command to communicate under the species of the bread, and consequently will be wholly deprived of the Sacrament, which is very absurd and contrary to Christian Religion.

6. Secondly, I say, That in 1 *Cor.* 11. there is an express command to all the Faithful to drink of the cup, in these words, *Let a man examine himself; and so let him eat of this bread, and drink of this cup.* In which words the Apostle speaks to all Believers, who

who no doubt, have cause to exa-
mine themselves. And this is apparent
because St. *Paul* directs his Epistle
(and consequently these words) to
all those of the Church of *Corinth*,
as well Lay-men as Ecclesiastical; for
in *chap.* 1. *vers.* 2. he directs it to *all*
that in every place call upon the name
of Jesus Christ our Lord. To this I add,
That Jesus Christ doth not only say,
as often as ye eat this bread, but also,
as often as ye drink this cup ye do shew
the Lords death till he come; so that
we do as much commemorate Christs
death by partaking of the cup in the
Eucharist, as we do by partaking of
the bread. And this is very proper,
for seing that not only the body of
Christ was broken, but also his bloud
shed on the Cross; and that in every
propitiation and expiation for sin, the
effusion of bloud was very consider-
able (because it represents death
better than any thing else doth) It
is certain that they do not celebrate
the memory of Christs death as they
ought, that do not partake of this
part of the Sacrament, whereby on-
ly we commemorate the effusion of
Christs bloud

7. Thirdly, I say, that in the di-

[illegible]te about the Eucharist, our Adversaries do alledge to us the words of Jesus Christ in *chap.* 6. of St. *Johns* Gospel, *Except ye drink the bloud of the son of man, ye have no life in you.* Why then do they deprive the people of life, by taking the cup from them, & hindering them from drinking? And it is not at all to the purpose here to alledge concomitance, and to tell us that by taking Christs body under the species of the bread we take his bloud also, because 'tis inseparable from his body. For, to this I answer, First, That to take Christs bloud in taking the host is not to drink it: but Jesus Christ saith expressly, Except a man drink his bloud he hath no life in him. Secondly, I say, That although in some places by the body, should be meant the body and bloud too, yet it could not be in those places where a manifest distinction is made between the body and the bloud: but in the Sacrament of the Eucharist this distinction is very apparent; for Jesus Christ gave first the Sacrament and sign of his body in these words, *take, eat, this is my body which is broken for you*, and then separately the

Sacrament of his bloud, in the words; *Drink ye all of it, for this my bloud, which is shed for you.* And he not only speaks of them separately, but represents them as really separated in his death; for he saith *body broken for you, and my bloud shed for you.* In which words there is no place for concomitance; for the body broken by divers wounds doth not contain the bloud, and the bloud being shed, is not contained in the body. Also our Adversaries affirm, that the sacramental words do operate that which they signifie, but by their own confession, they signifie the separation of Christs body from his bloud, as Cardinal *Perron* acknowledgeth in his reply to the King of *Great Britain, pag.* 1108. in these words, *The scope of the entirenss of this Sacrament, is to put us in mind that this body and this bloud which we receive, were divided by his death on the Cross,* whence St. *Paul* saith *as often as we eat this bread, and drink this cup, we shew the Lords death till he come.* Thirdly, I say, That as he that eats bread dipt in wine, hath indeed wine in his mouth

mouth, but doth not drink it; so he that should eat or swallow a consecrated host, would not drink Christs blood though it were in it.

8. Lastly, I say, That seing the Sacraments were instituted to assure us the more of the truth of Gods promises, and that all our comfort depends on this perswasion, that all Gods promises are most true; it necessarily follows, that as much of the Sacrament as is taken away, so much of the certainty of this perswasion is diminished. And 'tis to no purpose to say, that one part of the Sacrament doth as much confirm Gods promises as the whole Sacrament doth; for if it be so, then God hath unnecessarily instituted two Sacraments; for it had been enough to have instituted Baptism only, seing it is ordained to confirm Gods promises. But, if for such a confirmation, two Sacraments are better than one, and two pledges, and two seals for that purpose, are of more consequence than one alone; then in one Sacrament also, two signs are of more weight than one alone, for the confirmation of Gods promises.

And seing it is said St. *Luke* 22 & 1 Co 11. that the cup is the New Testamen & the New Covenant in the bloud o Christ, because it is the Sacrament of i why then are people deprived of it

9. As for the imaginary danger and scandals which the *Romish* Do ctors find in peoples partaking of th cup, I say in general, that Jesus Chris (in whom the treasures of wisdom are hid, and in whom the fulnes o the Godhead dwells bodily) fore saw them as well as they; and ye he instituted and administred the cup, and commanded all to drin of it. And St. *Paul* who was extra ordinarily inspired by the Hol Ghost, doth (notwithstanding thes pretended dangers and scandals command the *Corinthians*, as wel Lay persons as Ecclesiastical, to drin of the cup, as hath been already pro ved.

10. The first inconvenience whic our Adversaries find in people partaking of the cup, is that the fear they may dip their moustache in the Chalice, and so the bloud o Christ may remain on some hair of the moustache; also they fear th

the

the species of the wine, and consequently Christs bloud, may fall to the ground, and being fallen it cannot be gathered up again.

To this I answer; First, That women, Eunuchs; and such young men as have no beards, ought not to be excluded.

Secondly, It is better to be without Moustaches, then without the participation of the whole Sacrament.

Thirdlie, This inconvenience proceeds onlie from a false supposition, viz. that Christs bloud is under the species of the wine; but if in the Sacrament of the Eucharist there be nothing but bread and Wine in substance, and any of it should fall to the ground accidentally, and not through anie fault of ours, this inconvenience is not great enough to violate the institution and command of Jesus Christ and his Apostles.

II. The second inconvenience is, that it is almost impossible to observe this Law, where there is a great number of people and but one Priest.

To this I answer, First, That in

places where there is much people as in Cities, there are divers Priests.

Secondly, If one Priest be not enough another must be called from some neighbouring place.

Thirdly. That which cannot be done in one day, must be done in two or three days, rather then the command of Jesus Christ should be violated, and the practice of the Primitive Church abandoned.

12 The third inconvenience is, that some have a natural antipathy, or aversion to Wine, and consequently cannot drink of the cup.

To this I answer, That because corporal actions do depend on certain natural powers. they are supposed to be commanded to those that have natural powers proper to exercise those actions, and to none else. For Example, The hearing of Gods Word is not commanded to deaf persons, but to those that can hear it; but drinking of Wine is a corporal action, and therefore commanded to those only that can drink it. So that if the cup must be taken from all Lay-people, because some of them have a natural an-

ipathy to Wine; then the preach-
of the Gospel must be taken from
Christians, because some of them
deaf and cannot hear it.

13. The fourth inconvenience is, That there are some Countries where no Wine grows, as in *Lapland, No way, &c.*

To this I answer; First, That although no Wine grows in those Countries, yet some may be brought thither.

Secondly, But if none can be brought without being spoiled, and its form changed, then it is better, to substitute the ordinary drink of the Country in stead of wine.

Thirdly, but if this common drink of the Country may not be substituted in stead of wine, then they that cannot have Wine, do abstain from it, because they are forced thereto: and it is neither impudence or contempt, to abstain from a thing commanded by Jesus Christ, when it is not to be had: but to ordain that they that have wine in abundance shall abst in from the Cup, is an insufferable boldness, and most unchristian contempt of the Sacrament.

CHAP. VII.

Against the Mass.

1. THe Mass, according to the *Romish* Doctors, is a Sacrifice of the Body and Bloud of Christ propitiatory for the sins of the living and dead; and so it is defined by the Council of *Trent*, *Session* 22. Against such a Mass we might alleadge all the Arguments already made use of against Transubstantiation, and the pretended presence of Christs body in the host; for our Adversaries confess, that those reasons which destroy transubstantiation, and the pretended presence of Christs body in the host, do also destroy the Mass. But in this Chapter, we shal only use such Arguments, as are directly against the Mass, and do utterlie destroy it.

2. The first Argument is drawn from this, *viz.* that in the institution and first celebration of the Eucharist, Jesus Christ did not sacrifice nor

or offer his body and bloud to his father, as appears by what is mentioned in the three Evangelists and the Apostle St. *Paul*, in which there is not the least foot-step to be seen of a sacrifice, or oblation of Christs body and bloud. This *Bellarmine* confesseth in *Book* 1. of the *Mass*, *cap.* 27. in these words, *The oblation which is made after consecration, belongs to the entireness of the Sacrament, but is not of its essence; which I prove, because neither our Lord nor his Apostles did make this oblation at the first, as we have demonstrated out of Gregory.* The Jesuite *Salmeron* in *Tom.* 13. of his Commentaries on the Epistles of St. *Paul*, makes a Catalogue of unwritten Traditions, in which he puts the *Ecclesiastical Hierarchie, the worshipping of Images, the Mass, the manner of sacrificing, and the tradition that Jesus Christ did offer a sacrifice in the Bread and wine.* Cardinal *Baronius* in his Annals on the year 53. freely confesseth, that the sacrifice of the Eucharist is an unwritten Tradition. A strange thing that the Mass, which is the foundation of the *Romish* Church (for the Doctors require no-

thing of the people, but that they should go to Mass) cannot be found to have been instituted or commanded by Jesus Christ. And the truth is, if Jesus Christ in the celebration of the Eucharist had offered unto God his Father a sacrifice of his Body and Bloud, propitiatory for the sins of the living and dead, then there had been no need that he should have been sacrificed again on the Cross, because, having already expiated our sins in the sacrifice of the Eucharist, there was no need he should expiate them again on the Cross. To this I add, that St. *Paul*, *Eph.* 4. 11. mentions the offices which Jesus Christ left his Church when he ascended into heaven, in these words, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers*, but makes no mention at all of the Sacrificers of Christs body and bloud, nor in 1 *Tim.* nor in the Epistle to *Titus*, when he describes the duty of Bishops, Presbyters and Deacons, without making the least mention of this sacrificing of Christs body and bloud.

3. The

3. The second Argument is drawn from the definition of a Sacrifice, as it is given us by our Adversaries. Cardinal *Bellarmine* in *Book* 1. of the *Mass*, *cha.* 2. defines it thus; [Sacrifice is an external oblation made to God alone, whereby in acknowledgment of humane infirmity, and the divine Majestie, the lawful Minister consecrates by a mystical ceremony, and destroys something that is sensible and permanent,] From these last words, *viz.* that the lawful Minister destroys something that is sensible, I form two Arguments which destroy the sacrifice of the Mass.

The first is this, In every sacrifice, the thing sacrificed must fall under our senses; for our Adversaries say, it is a sensible thing: But the body and bloud of Christ, which are pretended to be sacrificed in the Mass, under the accidents of the bread and wine, do not fall under our senses, as we find by experience. Therefore the body and bloud of Christ, which are pretended to be under the accidents of the bread and wine, are not the thing sacrificed.

The second Argument is this, In every true sacrifice the thing sacrificed must utterly be destroyed; that is, it must be so changed, that it must cease to be what it was before, as *Bellarmin* saith in expres terms in the place above-cited: But in the pretended Sacrifice of the Mass, Christs body and bloud are not destroyed, for *Jesus Christ dieth no more, Rom.* 6. Therefore in the pretended Sacrifice of the Mass, the body and bloud of Christ are not the thing sacrificed.

4. To these two Arguments *Bellarmine* in *Book* 1. of the *Mass. chap.* 27. and other *Romish* Doctors answer, that Christs body simply is not the thing sacrificed in the Mass, but it is Christs body, as it is under the species of the bread; and that it is in reference to the species of the bread, that Christs body is sensible and visible.

Secondly, They answer, that in the sacrifice of the Mass Christs body is destroyed in respect of its sacramental beeing, but not in respect of its natural beeing; for when it is eaten

ven in the sacrament, it ceaseth to
be under the species of the bread.

5. To these answers I reply, First,
that Christs body is not visible by
the species of the bread, because, as
our Adversaries say, that hides it
from us, and hinders us from see-
ing it. And although a substance
may be said to be visible, and cog-
nizable by it's accidents, yet it is
never so by the accidents of another
substance; and consequently, Jesus
Christ may be said to be visible by
his own accidents, but not by the
accidents of the bread, which are
just alike both in the consecrated
and unconsecrated hosts; and 'tis a
ridiculous shift to say, that Christs
body is visible under the species of
the bread, because that species is vi-
sible; for as we cannot see Wine
that is in a Hogshead, because we
see the Hogshead; and we cannot see
Money that is in a Purse closed, be-
cause we see the Purse; so neither
can we see the body under the spe-
cies of the bread, because we see
the species; for as our Adversaries
say, that species hinders us from
seeing it.

6 Secondly,

6. Secondly, I say, That by the sacramental beeing is understood, only an accidental beeing of Jesus Christ (for example his presence in the Sacrament) or else besides that, is understood his substantial beeing too. If his substantial beeing be also understood (seeing the substantial beeing of a thing is nothing else but its substance and nature) then it will follow, that if Jesus Christ be destroyed in the Sacrament of the Eucharist in respect of his substantial beeing, he must also be destroyed in respect of his natural beeing, which is contrary to what the Apostle saith *Rom. 6.* that *Jesus Christ dieth no more.* If an accidental beeing of Jesus Christ be only understood (for example, his presence in the Sacrament) then these absurdities will follow, *viz.*

First, That the sacrifice of the Mass will be the sacrifice of an accident only, and not of Jesus Christ, because the presence of Jesus Christ is not Jesus Christ himself, but an accident of him.

Secondly, It will follow, that the sacrifice of the Mass, and that of the Cross

Cross will not be the same sacrifice, in reference to the thing sacrificed, because Jesus Christ and his presence are not the same things; Jesus Christ being a substance, and his presence an accident, which is contrarie to the decision of the Council of *Trent*, which hath determined, that the sacrifice of the Mass, and that of the Cross are the same, in reference to the thing sacrificed.

Thirdlie, It will follow, that the thing which is destroyed in the Sacrament, is not the same with that which was produced there, because there is only an accident destroyed, whereas a substance was produced by Transubstantiation, which is a substantial conversion, as hath been sufficiently proved.

Fourthly, It will follow, that the sacrifice of the Mass will be offered in the Priests stomach only; because this presence is not destroyed till the Priest hath eaten the host; and consequently, the sacrifice of the Mass will be offered after the Mass, for this presence is only destroyed by the destruction of the accidents; and commonlie these accidents are not

destroyed

destroyed till after Mass is said.

Fifthlie, It will follow, that the justice of God will cease to be the same; for whereas heretofore it could not be satisfied but by the death of Christ, and by the destruction of his natural beeing; now God is appeased, our sins expiated, and Gods justice satisfied by the destruction of his sacramental beeing only; for they will have it, that the sacrifice of the Mass is propitiatory for the sins of the living and the dead.

7. The third Argument is drawn from these words of the Apostle, *Heb. 9. Almost all things are by the Law purged with bloud, and without shedding of bloud is no remission: It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better sacrifices then these.* From which words I form this Argument. There is no propitiation, or remission of sins without shedding of bloud, as the Apostle saith: But in the Mass there is no sheding of bloud (for it is called an Unbloudy sacrifice:) Therefore in the Mass there is no propitiation

rion or remission of sins; and consequently no propitiatory sacrifice for sin. This Argument may be thus confirmed: Under the Old Testament there was no propitiation, or purification, without shedding of bloud, and the types of heavenly things were so purified, as the Apostle saith, *Heb.* 9. therefore under the new Testament also there can be no propitiation or purfication without shedding of bloud, and heavenly things being represented by the legal typs, must be purified by a more excellent sacrifice, *viz.* by the sheding of Christs bloud. And although the Apostle useth the word *Sacrifices* in the plural number, yet we must understand the only sacrifice of Christ on the Cross; because when one thing is opposed to many, it is often expressed in the plural number; as when Baptism, which is but one, is called Baptisms, *Heb.* 6. 2. but the only sacrifice of the Cross of Christ in the Text above-cited, *Heb.* 9. 23. is opposed to the old Sacrifices, which were types and figures of the sacrifice of the Cross.

8. The fourth Argument is drawn from

from the words of the Apostle, *Heb.* 10. 16. *This is the Covenant which I will make with them after those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them, And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* Whence I form this Argument: where there is remission of sins, there is no need of an oblation, or a propitiatory sacrifice for sin, as the Apostle saith. But in the Christian Church, by vertue of the new Testament, or New Covenant confirmed by the bloud of Christ, there is remission of sins, *Heb.* 10. 16, 17. Therefore in the Christian Church now adays, there is no need of an oblation, or propitiatory sacrifice, and consequentlie no need of the sacrifice of the Mass.

9. The fifth Argument is drawn from the words of the Apostle, *Heb.* 9. *Jesus Christ offereth not himself often as the high Priest entereth into the holy place every year with the bloud of others for then must he often have suffered from the foundation of the world, but now*

once

nce in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed to men once to die, but after this the judgement, so Christ was once offered to bear the sins of many. and unto them that look for him shall he appear the second time without sin unto salvation. This is confirmed by the words of the same Apostle, *Heb.* 10. *The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect: for then would they not have ceased to be offered, because the worshipers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance made again of sins every year; for it is not possible that the blood of bulls and of goats should take away sins. &c. And every High Priest standeth daily ministring and offering often times the same sacrifices which can never take away sins, but this man after he had offered one sacrifice for sins, for ever sate down on the right hand of God. For by one offering he hath for ever perfected them that are sanctified:*

sanctified: which is conformable to what he had said a little before, that *we are sanctified by the offering of the body of Jesus Christ once for all.* From all which I form these Arguments:

10. First, the old sacrifices were reiterated; for the Apostle saith, that the *High Priest entereth into the holy place every year with the blood of others:* but the sacrifice of JESUS CHRIST must not be reiterated, for the same Apostle saith, that *Jesus Christ offereth not himself often*; and that *he hath once appeared to put away sin by the sacrifice of himself*: Therefore the sacrifice of the Mass is not the sacrifice of the Cross reiterated, or the reiteration of the sacrifice of the Cross, as our Adversaries would have it.

11. Secondly, The Apostle adding, *else he should often have suffered from the foundation of the world*, makes it apparent, that Christ cannot be offered without suffering: For, as he that should say, this is not fire, else it would be hot, doth necessarily presuppose that fire is hot; and as he that should say, he is no man, else he would be rational, doth necessarily

rily presuppose that man is rational; so when the Apostle saith, that *Jesus Christ offereth not himself often, otherwise he should often have suffered*, doth necessarily presuppose that Jesus Christ cannot offer himself without suffering: But Jesus Christ doth not suffer every day in the Mass: Therefore he is not offered every day in the Mass by the ministry of Priests.

12. Thirdly, These words, from the *foundation of the world*, are of great weight, for 'tis as much as if the Apostle had said, if the only sacrifice of Christ on the cross be not sufficient to take away sins which shall be committed hereafter, it follows, that it was not sufficient to take away sins which have been committed heretofore from the creation of the world; for it is very unsuitable, that the sacrifice of Christ on the cross should have more vertue before it was offered, than since: But the sacrifice of Christ on the cross, had the vertue to take away sins before it was, *otherwise* (saith the Apostle) *he should often have suffered from the foundation of the world*: Therefore

Therefore it hath also vertue to take away sins committed since it was, and consequently there is no need that it should be reiterated in the Mass.

13. Fourthly, The Apostles comparison is considerable, the sense whereof is this: as men suffer death but once, and after death appear no more till the day of the resurrection, and day of Judgement; so Christ hath offered himself to his Father once for all on the cross to take away sins, and will be no more on earth until he comes to judge the quick and the dead This utterly destroys the Mass, in which Jesus Christ is said to be offered and sacrificed continually by the ministry of Priests.

14. Fifthly, Sacrifices that take away sins, and sanctifie those that come thereunto, ought not to be reiterated; for the only reason which the Apostle alledgeth, why the old sacrifices of the Law were reiterated, is because they could not take away sins, nor sanctifie the comers there unto, as apears by the Text above-cited. But the sacrifice of

of Jesus Christ on the cross, takes away sins and sanctifies those that come thereunto: Therefore the sacrifice of Jesus Christ on the cross, ought not to be reiterated, and consequently is not reiterated in the Mass.

15. If Jesus Christ did offer himself a sacrifice on the Cross that he might sanctifie us for ever, and purchase eternal redemption for us, then it is evident, that the fruit and efficacy of this sacrifice endures for ever, and that we must have recourse to no other sacrifice but to that of the cross: But Jesus Christ did offer himself a sacrifice on the Cross, that he might sanctifie us for ever, and purchase eternal redemption for us, as appears by the Texts aforesaid: Therefore the efficacy of the sacrifice of the Cross endures for ever, and we must have recourse to no other Sacrifice but to that of the Cross In a word, either we must confess, that the sacrifice of the Cross hath no vertue to take away sins, and to sanctifie us for ever, (which is contrary to what the Apostle saith) or else if it hath this vertue and sufficience

ficiencie, then Jesus Christ hath offered one only sacrifice once for all, and consequently is not offered dayly in the Mass by the Ministry of Priests.

16. Lastly, The Apostle almost throughout the whole Epistle to the *Hebrews*, saith, that Jesus Christ was constituted and consecrated by his Father, High Priest for ever; and particularly *Chap.* 7. he saith, That *many were made Priests, because they were not suffered to continue by reason of death; but Jesus Christ because he continueth for ever, hath an unchangeable Priesthood, and that he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them;* and consequentlie he hath no need of Vicars, or companions in his Priesthood.

17. In answer to these Arguments, the *Romish* Doctors are wont to say, that the sacrifice of the Mass is the same with that of the cross, in respect of the essence of the Sacrifice, the same being offered in both, *viz.* the body and bloud of Christ by the same Priest; *viz.* by Jesus Christ.

But

But it differs in respect of the manner of offering; for on the Cross Jesus Christ offered himself bloudily, that is, when he shed his bloud for mankind; but in the Mass he offers himself unbloudily, that is, without shedding his bloud, and without dying: On the Cross Jesus Christ was destroyed in respect of his natural beeing, but in the Mass he is destroyed in respect of his sacramental beeing. They add, that all the Arguments drawn from the Epistle to the *Heb.* respect only that bloudy oblation which was once offered on the cross, but besides this bloudy sacrifice there is another that is unbloudy, which is daily offered in the Mass. Lastly, They say, that the sacrifice of the Cross is primitive and original, but this of the Mass representative, commemorative, and applicative of that of the Cross, as the council of *Trent* hath it in it's 22. *Session.*

18. To these distinctions I reply, That the sacrifice of the Mass doth not differ from that of the cross in respect of the manner only (which is but an accidental difference) but it differs in respect of essence too.

First,

First, Because the natural death of Jesus Christ is of the essence of the sacrifice of the Cross: But the sacrifice of the *Mass* doth not comprehend the natural death of Jesus Christ; for *Jesus Christ dieth no more*, *Rom.* 6. Therefore the sacrifice of the Mass doth not comprehend that which is of the essence of the sacrifice of the cross, and consequently differs from it essentially, and not in respect of the manner only.

Secondly, Because the representation of a thing differs essentially from the thing represented: For example, The Kings Picture differs essentially from the King. Also the memorial of a thing differs essentially from the thing whereof it is a memorial: For example, The celebration of the Passover, which was a memorial of the Angels favourable passing over the houses of the *Israelites*, differs essentially from that passing over. And lastly, the application of a thing differs essentially from it: For example, The application of a Plaister differs essentially from the Plaister. But according to the determination of the Council of

Trent

...t, in *Session* 22. the sacrifice of the Mass is representative, commemorative, and applicative of that of the Cross: Therefore the sacrifice of the Mass differs essentially from that of the Cross.

Thirdlie, Because the sacrifice of the Cross is of an infinite value, and consequentlie ought not to be reiterated, for its value being infinite, it is sufficient to take away all sins past, present, and to come, as *Bellarmine* with, *Book* 1. of the *Mass*, *chap*. 4. But the sacrifice of the Mass is of a finite price and value, according to the same *Bellarmine* and other *Romish* Doctors; at which we may justly wonder, seing, as our Adversaries say, it differs not from the sacrifice of the cross, either in respect of the thing sacrificed, or in respect of the chief Priest, and yet from these the sacrifice hath all its price& value.

19. Secondly, I say that an unbloudie propitiatorie sacrifice is a feigned, and an imaginary thing, and that the Arguments drawn from the Epistle to the *Hebrews*, do wholly destroy it.

First, Because it is said, *Heb*. 9

that without shedding of bloud there is no remission of sins: Therefore in the unbloudy sacrifice of the Mass there can be remission of sins, and consequently it cannot be a propitiatorie sacrifice for sin.

Secondlie, Because Jesus Christ cannot be offered without suffering; or the Apostle saith, *Heb. 6. Jesus Christ offereth not himself, otherwise he should often have suffered*: But the sacrifice of Jesus Christ with suffering is a bloudy sacrifice: therefore there is no unbloudie sacrifice.

Thirdly, Because the bloudie sacrifice of the Cross, being of an infinite value, hath purchased an eternal redemption, *Heb. 9.* and hath taken away all sins, past, present, and to come. Whence it follows, that there is no other sacrifice either bloudy or unbloudy, that can purchase the pardon of our sins, the sacrifice of the cross having sufficiently done it.

Fourthly, Because the justice of God requires that sins shall be expiated by the punishment that is due to them; and this is so true, that the wrath of God could not be appe-

by

by the bloudy and ignominious
eath of the Cross: Therefore the
stice of God must have changed its
ture, if sins can be expiated in the
ass without pain or suffering.

20. Thirdlie, To the distinction
Primitive sacrifice, which was of-
red on the cross, and represenca-
ve, commemorative & applicative
hich is dally offered in the Mass, I
ply, First, That what the Council of
nt saith in *Session* 22. *viz.* that in the
ucharist there is a sacrifice repre-
ntative, commemorative, & applica-
ve, of that of the Cross, may bear
good sense, *viz.* that there is in it
representation, commemoration,
d application of the sacrifice of
e cross, *viz.* a representation, be-
use the bread broken, represents
e bodie broken; and the wine pour-
d into the cup, represents the bloud
Christ shed for the remission of
ns: a commemoration, because
ll that is done in it, is done in re-
membrance of Jesus Christ and his
eath according to his own com-
and in these words, *Do this in re-
membrance of me*, and according to
hat. St. *Paul* saith, 1 *Cor.* 11. *As*

often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come: and an application, because the merit of the sacrifice of the Cross is applied to us, not only by the Word, but also by the Sacraments, as we shall shew hereafter. But our Adversaries are not content with this, for they will have it, that in the celebration of the Eucharist there is offered a true and proper sacrifice propitiatory for sins of the living and the dead, which hath been already refuted.

Secondlie, I say, the application of the sacrifice of the Cross may be considered on God's part, when he offers Jesus Christ with all his benefits, both in Word and Sacraments: on our part, when by a true and lively faith, working by love, we embrace Jesus Christ with all his benefits offered to us both in his Word and Sacraments. And this is it that Jesus Christ teacheth us, St. John 3. in these words, *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,* (*viz.* on the Cross) *that whosoever believeth*

him should not perish, but have eternall life: For God so loved the world that he gave his only begotten Son, (viz. to die) that whosoever believeth in him should not perish, but have everlasting life: he doth not say, whosoever sacrificeth him in the Mass or whosoever believeth, &c. And St. Paul shewsit clearlie in these words, God hath set forth Jesus Christ to be a propitiation through faith in his bloud; he doth not say through the sacrifice of the Mass, but through faith. And he reallie and trulie applie the sacrifice of Christs cross when we have recourse to him, as a man applies a plaster when he hath recourse to it, and lays it on the wounds; but the recourse or refuge of a penitent sinner to the sacrifice of the Cross for obtaining mercy from God, is nothing else but Faith. As for the distinction of the sacramental and natural being of Jesus Christ, it hath been already refuted in the 6. number.

21. I shall conclude this discourse with the testimonie of *Thomas Aquinas*, the most famous of all the Romish Doctors, & called by our Adversaries, the Angelical Doctor. This *Thomas*,

in *Part.* 3. *Quest.* 83. *Artic.* 1. having proposed this Question, *viz.* Whether Christ be sacrificed in the Sacrament of the Eucharist, he concludes with these memorable words, *The celebration of this Sacrament is very fitly called a sacrificing of Christ, as well because it is the representation of Christs Passion, as because by this Sacrament we are made partakers of the fruit of the Lords Passion.* And afterwards he gives his answer in these words; *I answer, we must say that the celebration of this Sacrament is called a sacrificing of Christ, in two respects. First, Because* (as Augustine to Simplicus *saith*) *we are wont to give to Images the name of the things whereof they are images, as when we see Pictures on a wall, or in a frame, we say this is* Cicero, *that is* Salust, *&c. But the celebration of this Sacrament* (*as hath been said above*) *is a representative image of Christs passion; which passion is the true sacrificing of Christ, and so the celebration of this Sacrament is the sacrificing of Christ. Secondly, The celebration of this Sacrament is called the sacrificing of Christ, in regard of the*

the effect of Christs Passion, because by this Sacrament we are made partakers of the fruit of the Lords Passion. Let the Romanists keep to this decision of their Angelical Doctor, and we shal agree with them in this point; for I am confident, that there is not one of the Reformed religion but will subscribe this true doctrine of *Thomas Aquinas*.

CHAP. VIII.

Containing Answers to the Objections of the Romish Doctors.

1. IN the two first Chapters we have answered the two principal Objections of the *Romish* Doctors, drawn from these words, *This is my body*, &c. and from these, *he that eateth my flesh, and drinketh my blood, hath eternal life*, &c. Now we must answer the rest.

Objection. 1.

2. The first Objection is this. When the establishing of Articles of Faith, the Institution of Sacraments and the making Testaments and Co-

venants are in agitation, men speak plainly and properly, and not obscurely or figuratively: But in the celebration of the Eucharist, Jesus Christ established an Article of Faith, instituted the Sacrament of the Eucharist, and spake of a Testament and a Covenant, for it is said of the Cup, that it is the New Testament and the New Covenant in the bloud of Christ, yea, he spake then to his disciples, to whom he spake in plain and proper terms, and not in obscure terms or in figures or parables, as he did to the people.

Answer.

3. To this objection I answer, First, That it is false that Articles of Faith are always expressed in proper terms in holie Scripture, as when it is said in the Creed, that *Jesus Christ sitteth on the right hand of God*, it is evident that this is a Figure and a Metaphor, for God being a Spirit, hath neither right hand nor left, and all interpreters expound this sitting on Gods right hand, metaphorically, *viz.* for that Lordship both

both of Heaven and Earth, which he hath received from God his Father, as earthly Princes make their Lieutenants, whom they appoint to govern in their name, to sit on the right side of them. Again, When it is said, St. Matth. 16. *Upon this rock I will build my Church, and the gates of Hell shall not prevail against it, and I will give thee the Keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven*, &c. It is manifest that these are Figures and Metaphors, as *Bellarmin* confesseth in *Book* 1. of the Bishop of *Rome*, *chap.* 10. and yet it is chiefly by this passage that they endeavour to prove the Popes authority.

4. Secondly, I answer, That the holie Scripture commonlie speaks of Sacraments in figurative terms; thus Circumcision is called Gods Covenant, *Gen.* 17. in these words, *This is my Covenant, every male shall be circumcised*, that is, this is the sign of the Covenant, as appears by the following verse, *Ye shal circumcise the flesh of your foreskin, and it shall be a token of the Covenant between me and you.* So the Paschal Lamb is cal-

led the Lords Passover, *Exod.* 12. becauſe the bloud of this Lamb ſprinkled on the dore-poſts, was given as a ſigne of the Angels favourable paſſing over the houſes of the *Iſraelites*; as appears by *verſe* 13. of the ſame Chapter. So Baptiſm is called *the waſhing of Regeneration*, becauſe it is the Sacrament of it. In a word, The Euchariſtical cup is called the New Teſtament, becauſe it is the ſign, ſeal and ſacrament of it.

5. Thirdly, I anſwer, That in holy Scripture, Teſtaments are not always expreſſed in proper terms without a Figure; for the Teſtament of *Jacob*, *Gen.* 49. and that of *Moſes*, *Deut.* 33. are nothing elſe but a chain of Metaphors, and other Figures. And Civilians will have it, that in Teſtaments we ſhould not regard the proper ſignification of the words, but the intention of the Teſtator. To this I add, that Jeſus Chriſt did not then make the New Teſtament, and the New Covenant, but only inſtituted the Seal and Sacrament of them. For the Covenant was made with all mankind in the perſon of *Adam* after the Fall, when God promiſed him

that the seed of the Woman should break the Serpents head. This was afterward renewed with *Abraham*, when God promised him him that in his seed all the Nations of the Earth should be blessed, *viz.* in Christ, the blessed seed, who hath destroyed the Kingdom of Satan. After this it was confirmed by the bloud of Christ shed on the Cross: Then it was published through all the World when the Apostles had received the Holy Ghost. And lastly, Baptism and the Eucharist are the signs, Seals, and Sacraments of it.

6. Fourthlie, I answer, That by these words, *To speak clearly or plainly* be understood, to speak intelligibly, so that the Apostles might and ought to understand what he said to them; then it is certain, that Jesus Christ did speak clearlie, for to speak sacramentally, and according to the stile used in all Sacraments, was to speak clearlie and not obscurelie: But if by these words, *to speak clearly*, be understood to speak without a figure, then it is false that he always spake clearly to his Disciples; witness the calling of his Disciples to whom he said,

said, St. *Matth.* 4. *follow me, and I will make you fishers of men*: And when he saith elſe where, *ye are the salt of the earth, the light of the world*, &c. To this I add, The Apoſtles did ask Jeſus Chriſt the meaning of Parables, and other things which they did underſtand; and therefore certainly they had much more reaſon to ask the meaning of ſo many ſtrange things as follow from the Maſs, from tranſubſtantion, and from the pretended preſence of Chriſts body in the Hoſt, *viz.* how a humane body can be in a point, and in divers places at once? how the head of Jeſus Chriſt and his whole body, could be in his mouth? how accidents can be without a ſubject? &c.

7. Laſtly, Seing Jeſus Chriſt ſaid, *drink ye all of this cup*, all Prieſts, whether Jeſuites, Monks, or other *Romiſh* Doctors, would of neceſſity be conſtrained, really, properly, and without a figure, to drink of the cup, whether melted or not, and really to ſwallow it, until they ſhould confeſs that there are figures in the words of Jeſus Chriſt in the celebration of the Euchariſt. *Objection*

Objection 2.

8. The second Objection is this: The Sacrament of the Eucharist is more excellent then that of the Passover, because the Sacrament of the Passover is a type of the Sacrament of the Eucharist, and the thing typified is always more excellent then the type: But if the Sacrament of the Eucharist did not really contain the body and bloud of Christ, but was only the sign of it, then it would follow that the Sacrament of the Eucharist would not be more excellent then that of the Passover, nay, the Sacrament of the Passover would be more excellent then that of the Eucharist; because a Lamb and it's bloud is more excellent then Bread and Wine; and the death of a Lamb, and the shedding of it's bloud doth much better represent the death of Christ and the sheding of his bloud on the Cross, then Bread broken, and Wine poured into a cup can do.

Answer.

9. To this I answer, First, That the thing typified by the Paschal Lamb

Lamb, is Jesus Christ, and not the Sacrament of the Eucharist; as St. *Paul* shews clearly, 1 *Cor.* 5. when he calls Jesus Christ our Passover, in these words, *Christ our Passover was crucified for us.* The truth is, a whole Lamb without spot or blemish killed and burnt toward the evening, and its bloud shed; doth very well represent Jesus Christ perfect, without sin, put to death, and his bloud shed toward the end of the World, and in the fulness of time; but such a Lamb represents nothing of that which is seen in the Eucharist. Besides, the Types and Sacraments of the Old Testament were instituted, that the Faithful of those Times might come to the knowledge of the things typified and signified, for the salvation of their souls: But the Faithful under the Old Testament never came to the knowledge of the Eucharist by the Paschal Lamb; and though they had come to the knowledge of it, yet they had no benefit thereby. In a word, seing the Passover and Eucharist are types, images, and signs of Jesus Christ, 'tis very impertinent to say, that the Passover

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is the type of the Eucharist, because a type is not properly the type of an other type, but only of the thing typified; as the image of *Cæsar* is not the image of another image of *Cæsar*; but only of *Cæsar* himself.

10. Secondly, I answer, that the excellence of one Sacrament above another, must be drawn from its form and efficacie, and not from its matter, because it is form that chiefly gives beeing to things composed of matter and form. But the form of Sacraments depends on the words of Institution, because being signs of divine Institution, their form can only depend upon the will of God, who chooseth certain things to signifie other things; and this will of God cannot be known but by revelation, which is the Word; So that it is properly said, that the word joyned with the Element makes the Sacrament, therefore although the Sacrament of the Passover be more excellent then the Eucharist in respect of its matter, because the Paschal Lamb and its bloud, are more excellent then the Bread and Wine of the Eucharist; and that the Lamb and its bloud have a greater analogie with Jesus

Christ and his bloud shed on the Cross, than the Bread and Wine of the Eucharist have; yet the Sacrament of the Eucharist is much more excellent than that of the Passover in respect of its form, which depends on the words of institution, because that at the institution of the Sacrament of the Passover, God spake not one word of the principal end for which he did institute it, *viz.* to be the type of Jesus Christ and his death. But at the institution of the Sacrament of the Eucharist, Christ declared in expreſs terms, that he did institute the eating of the bread broken, and the drinking of the wine poured into the cup, to be commemorative signs of himself, and his death. The Sacraments of the Eucharist is yet more excellent than that of the Passover, in respect of its efficacy, which depends on two things, *viz.* on the form, which being more manifest in the Eucharist doth also operate with more efficacy, and also because it represents a thing past, *viz.* the death of Christ. But the knowledge of things past is more clear and perfect than the knowledge of

things

things to come; and we are more touch'd with the memory of things past, when some symbole brings them to our thoughts, than when we consider things to come, through clouds and shadows. To this I add, that the bread and wine of the Eucharist have a greater analogie with Jesus Christ than the Paschal Lamb had, in one respect, *viz.* in regard of the spiritual nourishment which we receive by Christs death; for as Baptism is the Sacrament of our spiritual birth, so the Eucharist is the Sacrament of our spiritual nourishment. But this nourishment is much better represented by bread and wine, which are the ordinary nourishment of our bodies, than by a Lamb.

Lastly, I answer, That it is far less inconvenient to give some prerogative to the Passover above the Eucharist, (*viz.* to give it a more excellent matter and analogie) than to assert the corporal presence of Christ in the Host, by an unheard of Transubstantion, which destroys the nature of Sacraments, gives our Lord a monstruous body, includes notori-

notorious absurdities and contradictions, and gives the lye to Sense, Reason, and holy Scripture, as hath been proved.

Objection 3.

11. The third Objection was proposed at *Nismes*, *Anno* 1657. by the Jesuite St. *Regaut*, thus. God doth communicate, or can communicate to the creature in a finite degree, that which he possesseth in an infinite degree. For example; God hath an infinite power whereby he can do all things at once; therefore he communicats, or can communicate to the creature a finite and limited power, whereby it may do divers things at once, as appears in a man, for he can see, hear, talk, and walk at the same time. God hath also an infinite wisdom and knowledge, whereby he knows all things at once; therefore he communicates or can communicate to the creature a finite knowledge, whereby it may know divers things at once. And even so, God hath a virtual infinite extent; which is called immensity, where-

whereby he fills all things and all places at once: Therefore God communicates or can communicate to the creature, *viz.* to a body a finite extent, whereby it may fill divers spaces, and occupy several places at once. Whence it follows, that Christs body may be in divers places at the same time, *viz.* in heaven and in the Host.

Ans. 12. To this I answer, That as God cannot be in two places (for example, in heaven and upon earth) without being in all those places that are between both, (for then he would be distant, and separated from himself) So Christs body cannot be in two distant places, *viz.* at *Paris* and at *Rome*, in Heaven and upon Earth in the host, without being in all those places that are between both, for then it would be distant and separated from it self, which is impossible; as hath been sufficiently proved. Therefore, seing Christs body is not in all places between *Paris* and *Rome*, and betwen Heaven and Earth, it follows, that it is not in heaven and upon earth in the host, nor at *Paris* and *Rome* in

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consecrated hosts. So that to make a creature, for example the body of Christ, partaker of Gods extent or immensity, it is sufficient that as God by his infinit extent occupies all places, so Christs body should by its finite extent occupy some place. But if to make it partake in a finite degree of this divine atribute of immensity, it must be in divers places, yet it is sufficient that it be in divers places successively and not at once; or if to make it partake of this attribute it must be in divers places at once, yet it is sufficient that it occupies them by its several parts; for example, that the head be in one place, and the feet in another, *&c.* In a word, that it be without discontinuance or separation, as God is every where without discontinuance. Thus the learned, Master *Bruguier* then answered and much better, but I cannot remember his full and compleat answer.

Objection 4.

13. The fourth Objection is this. If divers bodies may miraculously be in

in one and the same place, then it also follows, that one body may miraculously be in divers places, there being no more difficulty or impossibility in the one than in the other. But divers bodies may miraculously be in one and the same place, for Jesus Christ came into the room where his disciples were, the dores being shut, which he could not have done, if his body had not penetrated the dores. Besides, it is said, that Jesus Christ was born of the Virgin *Mary*, and consequently *Mary* was a Virgin both before and after his birth, which could not have been if Jesus Christ had not penetrated her belly, and come forth without fraction or overture. Lastly, Jesus Christ penetrated the stone that was laid on his sepulchre when he rose again; and it is said, that he penetrated the heavens when he ascended.

Answer.

14. To this I answer; First, That it is not said that Jesus Christ came in, the dores being shut; for these are the words; *The same day when it was*

was evening, and the dores having been shut for fear of the Jews, Jesus came, &c. which words do indeed shew the time when Jesus came in unto his disciples, but not the manner of his entry by penetration, but if the words be translated, *the dores being shut*, and that they do import that the dores were not opened by any body, yet they do not exclude the opening of them in the twinkling of an eye by the divine power, sith we have examples of this in holy Scripture; for *Acts* 5. we read that the Apostle went out of prison, though the doors had been fast shut, but it is said, that *the Angel of God opened them.* And *Acts* 12. *The door of the prison opened to St. Peter of its own accord*, that is, without being opened by any body. And so it is said that Jesus Christ entered *the doors being shut, or having been shut*; which excludes the opening of them by any body, but not the opening of them by a divine power in so short a time that it was undiscernable.

Secondly, I answer, That the Virgin Mary was a true Virgin both before and after delivery if by being a Virgin be

be meant not to have had the company of a man; but it is certain that Jesus Christ came out of the Virgins belly by opening her womb, for it is said, St. *Luke* 2. that *Joseph and Mary carried Jesus Christ to Jerusalem to present him to the Lord; as it is written in the Law, every male that openeth the womb shall be holy unto the Lord.*

Thirdly I answer, That Jesus Christ did not penetrate the stone that was laid on his sepulchre; for it is said, St. *Matth.* 28. That *the Angel of God rolled it back from the door of the sepulchre.*

Fourthly I answer, That when it is said, *Heb.* 4. that Jesus Christ penetrated the heavens, we must understand it improperly, in the same manner as it is commonly said that an Arrow penetrates the Air, that is, the air gives way to the Arrow that passeth through the Air; and so Jesus Christ penetrated the heavens, because the heavens gave way to his Body, and not that the heavens and his body werein one the same place.

15. All the *Romish* Doctors agree with us, that modal accidents (which

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are nothing else but the maners of the beeing of substances, as action, passion, relation, figure, &c.) cannot be without a subject, no not by the power of God himself. But all the objections by which they endeavour to prove that the accidents of the bread and wine may exist without a subject, (that is, without their substance) do prove the same thing of modal accidents too. So that I shall not stay now to repeat those Objections with their Answers, which are set down at large in my dispute about the Eucharist.

Objection 5.

16. The fifth objection is drawn from *Mal.* 1. in these words, *From the rising of the Sun unto the going down of the same shal my Name be great among the Gentiles; and in every place shall they offer incense to my name, and a new and pure offering*; where by this new and pure offering nothing can be understood but the sacrifice of the Mass; because by this offering we cannot understand Prayers, Alms, Contrition of the heart, and other good works, which are sometimes

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in Scripture called Oblations and Sacrifices, for the Prophet *Malachi* promiseth a new offering. But Prayers, Alms and other good works were common amongst the Jews; and besides, they of the Reformed Church do believe, that all the actions of the Faithful are poluted, and the Prophet speaks of a pure and clean offering. Again, by this offering which *Malachi* speaks of, cannot be understood Lambs, Bulls, and such like Animals, which were wont to be sacrificed in *Solomons* Temple, because the Prophet promiseth that it shall be offered in every place, even amongst the heathen. Lastly, By this offering cannot be understood the bloudy sacrifice which Jesus Christ offered on the Cross, because that bloudy sacrifice was offered but once upon Mount *Calvary* in *Judea*, and the Prophet speaks of an oblation that shall be offered in every place: therefore by this offering must be understood the sacrifice of the body and bloud of Christ, under the species of the bread and wine, which is nothing else but the Mass.

Answer.

17. To this I answer, First, That by the offering whereof *Malachy* speaks, must be understood the spiritual Worship and Service which Believers should perform unto God under the New Testament, which is comprised in that sacrifice which they offer to God, both of their persons and religious actions; and this is the reason why St. Paul, *Rom.* 12. *speaks thus.* [I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And *chap.* 15. speaking of the grace that was given him of God, he says [it is given him that he should be the minister of Jesus Christ to the Gentiles, ministring the Gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.] Whence it appears, that by this oblation whereof *Malachy* speaks, we must not understand the offering of Christs body and blood under the accidents of bread and wine, but the offering up of per-

persons and religious actions of those that should be brought unto God by the preaching of the Gospel, and particularly the Gentiles.

18. Secondly, I answer, That in the whole passage of *Malachy* above-cited, the words new offering are not to be found, but only *clean offering*. And though a new offering had been there spoken of, yet I say that things may be said to be new, when being spoiled & corrupted, they are restored & made sound again. But the service of God which had been corrupted under the Law, was re-established by Jesus Christ and his Apostles under the Gospel, so that all things were made new; a new Time, *viz.* the time of the preaching of the Gospel; a new People *viz.* the Christian People; a new place, *viz.* all parts of the World, and not at *Jerusalem* only; a new Prayer, *viz.* the Lords prayer; new Sacraments, *viz.* Baptism and the Lords Supper; a new Preaching, *viz.* the preaching of salvation by Jesus Christ.

19. Thirdly; I answer that the oblation which is offered unto God under the Gospel, is pure and clean;

the service which is performed to him, according to this Word, is pure; the preaching of the Gospel is pure. In a word, the Christian Religion is pure, though there be many failings in those that profess it. And although the Faithful that present their bodies a living sacrifice, holy, acceptable to God, be compassed about with many infirmities, and that their religious actions be accompanied with divers failings, yet their persons and works may be said to be pure and clean in Jesus Christ, in whose name they are presented to God; so that although they cannot of themselves please or satisfie God; yet as they are members of Christ, they are reputed holy before God: for it is these St. *Peter* speaks of in *Epist.* 1. *chap.* 2. *who as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* And so our sacrifices are a pure and clean offering, but it is through Jesus Christ, who covers them with his purity and holiness, so that the defects of them are not imputed to us. To this I add, That

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esides the perfect purity which we ave by the imputation of Christs ighteousnes, we have also a purity egun by the Holy Ghost; of which St. *Paul* speaks Rom. 15. in these words, that *the offering of the Gentiles might be acceptable, being sanctified by the holy Ghost*: for that which God hath decreed, Jesus Christ hath purchased, and the Holy Ghost hath begun, is reputed by God perfect and compleat. And St. *Paul* shews clearly the truth of what hath been said, 1 *Tim.* 2. 8. in these words, *I will that men pray every where, lifting up holy hands, without wrath and doubting.* And *Ephes.* 5. *Jesus Christ loved the Church and gave himself for it, that he might sanctifie & cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.*

Objection 6.

20. The sixth Objection is drawn from, *Gen.* 14. in these words; *And Melchisedec King of Salem, bringing forth bread and wine (for he was a*

Priest) *blessed him.* And from, *Psal.* 110. and from, *Heb.* 7. where it is said, *Thou art a Priest for ever, after the order of Melchisedec.* From which words our Adversaries argue thus. First, They say that JesusChrist is a priest, not after the order of *Aaron*, but after the order of *Melchisedec*; the difference between *Aaron* and *Melchisedec* consisting in this, *viz.* that *Aaron* and the other Levitical Priests offered bloudy Sacrifices, killing and shedding the bloud of Beasts, which they sacrificed to God as a sign and figure of the bloudy sacrifice of Jesus Christ on the Cross. But *Melchisedec* offered an unbloudy sacrifice, for when he went to meet *Abraham* returning from the slaughter of the Kings, he offered to God Bread and Wine. And seeing this Bread and wine offered to God by *Melchisedec* were signs and types of Christs body and bloud, JesusChrist was obliged to offer an unbloudy sacrifice, *viz.* his body and bloud under the species of bread and wine, which he did at the institution and Celebration of the Sacrament of the Eucharist, that so the reality of the thing

hing typified might answer those shadows and types. Secondly, That although *Melchisedec* had brought all this bread and wine for the refreshment of *Abraham* and his Army that returned from the slaughter of the Kings, yet he first offered it to God, and then gave it to them, that so they might partake of the sacrifice of bread and wine. And the reason of this is, because the Scripture saith, that *Abraham* returned from the battel with great spoils, amongst which there was meat and drink enough for the refreshment of himself and his people: also it saith expressly, that *Abrahams* people had taken such refreshment as was necessary before *Melchisedec* met them; and consequently they had no need of the bread and wine which he brought, except it had been to partake of the sacrifice of the bread and wine which he offered. Thirdly, They say this is strongly proved by the following words, *for he was Priest of the most high God*, which shew the reason why *Melchisedec* brought bread and wine, *viz.* to make an oblation or offering of it to God; for

If he had brought this bread and wine for the refreshment of *Abraham* and his people, the scripture would have said that he had brought this bread and wine, because that *Abraham* and his army being faint and tired, had need of meat and drink, but it speaks nothing of this: on the contrary it saith, that he brought bread and wine, *for he was Priest.* Fourthly, They say that *Jesus Christ is a Priest for ever, after the order of Melchisedec*; and seing there can be no Priest without a sacrifice; there can be no eternal Priest without an eternal or perpetual sacrifice. But the sacrifice of the Cross was offered but once, and cannot be reiterated, *for Jesus Christ dieth no more, Rom. 6.* Therefore there must be another perpetual sacrifice in the Church, which Jesus Christ offereth by the hands of Priests, which can be nothing else but the sacrifice of the Mass, *viz.* the sacrifice of Christs body and bloud under the species of the bread and wine typified by the sacrifice of the bread and wine of *Melchisedec.*

Answ.

Answer.

21. To this I answer, First, That the Hebrew word doth not signifie *bringing*, but *brought*, drew out, caused to be brought, &c. but our Adversaries falsifie the Text thus, to make way for another falsification, viz. to put these words in a Parenthesis (*for he was Priest*) in stead of putting them without a Parenthesis, *and he was Priest*; so that we may say, that in these few words they have made three falsifications; first when they translate it *proferens*, that is bringing, in stead of translating it *protulit*, that is brought, or drew out; secondly, when they translate it, *erat enim sacerdos*, that is, *for he was Priest*, in stead of translating it, *and he was Priest*: thirdly, when they translate it *benedixit ei*, that is, *blessed him*, instead of translating it *& benedixit ei*, that is, *and he blessed him*. And so of three different propositions, viz. Melchisedec also brought bread and wine, and he was Priest, and he blessed him; they have made but one, with a Paren-

theſis, thus: *Melchiſedec* bringing bread and wine (for he was Prieſt) bleſſed him.

22. Secondly, *I* anſwer that the Hebrew word uſed by *Moſes*, ſignifies commonly brought, drew out, cauſed to be brought, cauſed to be drawn out, cauſed to come, *&c.* But we muſt not ſtray from the proper ſignification of words but upon very great neceſsity, which appears not in this Text. And although this Hebrew word ſhould ſignifie *brought to offer*, and that it ſhould be taken for *offered*, yet our Adverſaries would gain nothing by it, for it is not ſaid in the Text, that he brought bread and wine to offer unto God; but we muſt rather expound it thus, *viz.* that he brought bread and wine to offer and preſent it to *Abraham*: And indeed the following words, *viz. and bleſſed him*, do clearly ſhew it, for the pronoun Relative *him* relates to *Abraham*, according to the expoſition of the Apoſtle, *Heb.* 7. where he ſaith expreſly, that *Melchiſedec met Abraham and bleſſed him.* And a little after he ſaith, that *Melchiſedec bleſſed him*

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hat had the promises; and that the ss is blessed of the greater. But if these words, *he brought bread and wine* must be expounded thus, he offered bread and wine to God, then it must necessarily follow, that *Melchisedec* blessed God and not *Abraham*; for in these words, *viz.* he offered bread and wine to God, and blessed him, the Pronoun *him* can relate to none but God.

23. Thirdly, *I* answer, That *Melchisedec* brought bread and wine to *Abraham* to refresh him and his people, and not to offer unto God. *Bellarmin* in *Book* 1. of the *Mass chap.* 6. confesseth, that *Melchisedec* brought bread and wine to *Abraham* to refresh him and his people, who returned faint and tired from the slaughter of the kings, which is true; but he adds, that Jesus Christ had offered it to God before, which is false, and cannot be proved. *Jerome* in his Epistle to *Euagrius* writes, that the Jews understood it, that *Melchisedec* meeting *Abraham* after his victory, brought bread and wine to refresh him and his people. *Josephus* writing this History, saith, tha

Melchisedec

Melchisedec presented bread and wine to *Abraham* to refresh him and his Army. *Damascine*, *Book* 4. of the *Orthodox Faith*, saith, that *Melchisedec* treated *Abraham* with bread and wine.

24. Fourthly, The Reasons of our Adversaries, mentioned in the Objections to prove, that *Melchisedec* brought bread and wine to *Abraham*, that he might partake of the sacrifice which he had offered, are not considerable, *viz.* because *Abraham* returned from the battle with great spoils; and so there was meat and drink enough for him and his people; and that they had taken their repast before *Melchisedec* met them, *&c.* These Reasons, I say, are inconsiderable, because although *Abraham* had great spoils, yet he restored all to the King of *Sodom*; and though his people had eaten and drank of such as they found amongst the spoils, yet it is not said that *Abraham* did eat and drink; and though both he and his people had eaten and drank, yet it is not said, how long it was since, and that they had no need of more provision; and though

though they had no need of more, yet *Melchisedec* not knowing that they had eaten and drank, did, that which prudent men are wont to do, *viz.* provide all that may be needful in case of necessity.

25. Fifthly, I answer, That the principal reason which our Adversaries bring to prove that *Melchisedec*, offered unto God bread and wine, *viz.* because it is in the Hebrew Text, *for he was Priest*, is a manifest falsification; for it is in the *Hebrew* text, *and he was Priest*. Also the old Latine Interpreter, and the Greek Septuagint translate it as we do, *viz.* *and he was Priest*: and it is very probable that this passage hath been corrupted in *Jerom's* Latine Translation, because in his Hebrew Questions, and in his Epistle to *Euagrius*, he translates it, *and he was Priest*. St. *Cyprian* in his Epistle to *Cæcilius*, and St. *Augustine Book* 4. of *Christian Doctrine*, *chap.* 21. and else where, translate it, *and he was Priest*. So that although the *Hebrew* particle used by *Moses* do sometimes signifie *for*, yet seing that both its proper and common signification is *and*; and

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that for one place where it signifies *for*, there are a thousand at least where it signifies *and*; and that there is nothing that obligeth us to translate it *for*, it is evident that the Argument of our Adversaries is of no force at all. Therefore it is more pertinent to refer these words, *and he was Priest*, to what follows, *viz. and blessed him*, than to what goes before, *viz. brought bread and wine.* For as *Melchisedec*, being a liberal King, brought bread and wine to *Abraham*, to refresh him and his people; so as he was a Priest much more excellent than *Abraham*, he blessed him. And though it should be translated, *for he was Priest*, yet it would not follow, that *Melchisedec* did sacrifice bread & wine unto God; for it might be said that *Moses* would shew the reason of the good will of *Melchisedec* toward *Abraham*, *viz.* it was very fit that he that was Priest of the most high God, should testifie his kindness to so eminent a servant of God as was *Abraham*, by presenting bread and wine to him, whereof he thought there was need.

26. Sixthly; I answer, That from what

what is said, *Psal.* 110. and *Heb.* 7. *viz.* that Jesus Christ is a Priest for ever, it will not follow that he must offer himself every day in the Mass, under the species of bread and wine by the ministry of Priests; for the Apostle writing to the *Hebrews*, placeth the perpetuity of the Priesthood partly in this, *viz.* that there is no need he should be offered any more, seeing by one oblation he hath consecrated for ever those that are sanctified; and partly in this, *viz.* that being exalted far above the heavens, he interceeds continually for us; for the priesthood consists in certain functions, and in the virtue and efficacy of them. And seeing there are two parts of Christs Priesthood, whereof one relates to the oblation of himself, which he offered one the Cross, and the other to his intercession, it is certain that the vertue and efficacy of the oblation is eternal, and that the intercession will continue unto the end of the world.

27. Seventhly, I answer, That in all the holy Scripture where the priesthood of *Melchisedec* is spoken

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of, three things only are mentioned of him, *viz.* that he was a Priest, that he was a Priest for ever, and that he was so with an oath, according to the application that is made of it to Jesus Christ, in *Psal.* 110. and *Heb.* 7. in these words, *The Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchisedec*, but there is nothing at all spoken of the sacrifice of *Melchisedec*, nor is it said wherein it did consist: for as it was fit that all the offices which we find, were born by the greatest Kings, Priests, and Prophets under the Old Testament, should be collected in the person of the *Messiah*; which was done by proposing them as types and figures of Jesus Christ: and, that the most illustrious type was *Melchisedec*; so it was more expedient not to speak of the nature of the sacrifice of *Melchisedec*, because it was not expedient then to speak of the nature of the sacrifice of the Messiah. And therefore, although we know not the nature and quality of the sacrifice of *Melchisedec*, yet we know that he was a priest: even as we know that

Melchisedec

Melchisedec was a King, though we know not in what manner he executed his Kingly Office.

28. Lastly, I answer, That it is false that the difference between the priestood of *Melchisedec* and that of *Aaron* did consist in this, *viz.* that *Aaron* offered the bloudy sacrifices of Beasts; and *Melchisedec* offered an unbloudy sacrifice of bread and wine. It is also false, that the likeness of the priestood of *Melchisedec* to that of Jesus Christ doth consist in this, *viz.* that as *Melchisedec* did sacrifice bread and wine, so Christ did sacrifice his body and bloud under the species of bread and wine: these are humane inventions, and are founded neither on Scripture nor Reason; for on the contrary, the Apostle writing to the *Hebrews*, placeth the difference between the priesthood of *Melchisedec*, and that of *Aaron*, and its likeness to that of Christ in quite another thing. First, he is called *Melchisedec*, which being interpreted (as the Apostle saith, *Heb.* 7.) is King of righteousness; and then King of *Salem*, that is, King of peace; and herein he very wel repre-

sents

sents our Lord Jesus Christ, who is truely King of righteousnes, not only because he is righteous, and was always without sin, but also because by his satisfaction he hath purchased righteousnes for us, *being made unto us of God righteousnes*. He is also truly King of peace, in that he hath reconciled men unto God, made their peace with the Angels, and hath particularly recommended peace to them. As for *Aaron*, and other high priests, they were no Kings, much less are the priests of the *Romish* Church so, and consequently cannot be after the order of *Melchisedec*; and they that have written the lives of the Popes, have sufficiently declared what righteousnes and peace they have procured for the true and faithful servants of Jesus Christ, as I shall shew at large else where. Secondly, the Apostle, *Heb.* 7. represents *Melchisedec* to us as a man come from heaven, *without father, without mother, without descent, having neither beginning of days, nor end of life*: not that he was really such a one, but because *Moses* hath wholly concealed from us his Father, Mother,

her, Descent, Birth and Death, that he might be the type of Christ, who was without Father, as he is Man; without Mother, as God; without Descent, both as GOD and as Man; having neither beginning of Dayes as GOD, nor end of life, as GOD or as Man. But the Fathers, Descent, Birth, and Death of *Aaron* and other High Priests, are exactly described by *Moses*. And there were never any Popes, Bishops, or Priests, whose Parents, Birth, and Death, were not known, and consequently they cannot be after the order of *Melchisedec*. Thirdly, The Apostle adds, that *Melchisedec being made like unto the Son of God, abideth a Priest for ever*; because *Moses* makes no mention of his death, nor of any one that succeeded him in his Priestly office; that so he might be the type of Jesus Christ, who never left his Priestly office, but will exercise it untill the end of the World, always interceeding for those that are his, by pretenting his sacrifice to God the Father continually. As for *Aaron* and other Priests, they are dead, and have had successors. And the Popes,

Bishops

Bishops, and Priests, die daily, and have successors, and consequently are not after the order of *Melchisedec*. Fourthly, The Apostle saith likewise, that *Melchisedec* took tithes of *Abraham*, and adds, that *Melchisedec* blessed him that had the Promises, *viz.* *Abraham*, and the less is blessed of the greater. Whence it appears, that *Melchisedec* having taken tithes of *Abraham*, and blessed him, and *Levi* and all the Priests in his person, was more excellent then *Abraham*, *Levi*, and all the Priests. In which respect he was a type of Jesus Christ, who was infinitely more excellent then *Abraham* and all his successors, because he in whom all the promises were fulfilled, must needs be incomparably more excellent than he that received them only. But I do not believe that the Priests of the *Romish* Church are so bold as to prefer themselves before *Abraham*, the Father of the faithful, in whose seed all the Nations of the Earth are blessed; and consequently are not after the order of *Melchisedec*. Fifthly, The Apostle never spake of the sacrifice of *Melchisedec*, so far was he from com-

comparing it with the sacrifice of Jesus Christ, as being like it, or with that of *Aaron*, as being unlike it; so that all that our Adversaries say of it, is nothing else but meer human invention.

29. I conclude my answer with this Argument, Jesus Christ hath offered no sacrifice but after the order whereof he was established a *Priest*: But he was established a *Priest* after the order of *Melchisedec* only, as the Apostle observes. Therefore he hath offered no sacrifice but after the order of *Melchisedec*: But (according to the *Romish* Doctors) there is no other sacrifice after the order of *Melchisedec*, but that of the Mass; Therefore (according to the *Romish* Doctors) Jesus Christ hath offered no other sacrifice, but that of the Mass. And seing (according to them) the sacrifice of the Mass is an unbloudy sacrifice, it follows, that Jesus Christ hath offered no other sacrifice, but an unbloudy sacrifice; and consequently he hath not offered a bloudy sacrifice on the Cross, which is blasphemy.

FINIS.